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## POPULAR EDUCATION : CATHOLIC POOR SCHOOLS AND MIDDLE SCHOOLS.

THAT Education, as such, is an evil, is an opinion which we may at length treat as an exploded fallacy. We say, *at length*; for it is within the memory of most of us that it was believed that the less the intellectual portion of man's nature was cultivated, the more likely he was to do his duty to God and man. Not that the "old school" put forth their theory precisely in these words. They did not literally say that the more deeply a man was sunk to the level of the brutes in stupidity, the better Christian and citizen he necessarily became. Though this was their real assertion, they clothed it in some such phrases as the following: that unless a man was rich, it was dangerous to teach him too much; that reading might perhaps be tolerated, but that writing would infallibly lead to communication for unlawful and revolutionary purposes; that if to writing was added a knowledge of accounts, every poor man would instantly proceed to calculate the difference between his weekly wages and his landlord's income; and that if, by a sort of *reductio ad absurdum*, labouring men should ever be taught the elements of politics, and, still worse, of political economy, every clown in England would desire to be a member of Parliament, and London would be burnt by an organised association of metropolitan shoe-blacks.

*If*, said the objectors, with an emphasis which implied their conviction that such an hypothesis was eternally impossible,—*if* the poor could be made religious in connexion with this new learning, the experiment of teaching them might not be so extremely mischievous. But, under any circumstances, it was believed that education of the faculties

of any person much below the rank of a gentleman was, at best, needless, and generally hurtful. Men could not see why those who are born to manual labour should use their minds for any other purpose than saying their prayers and listening to the sermons of the Established Clergy. God has made them poor, it was alleged, and *therefore*—the argument being irrefragable—man must make them stupid. They must work with their bodies, and *therefore* they must not work with their minds. They must toil for six days out of seven in every week, and for ten or eleven hours out of every twenty-four; and *therefore* they must remain for the whole of Sunday, and for all the rest of each day which is not spent in sleeping, eating, dressing, or working, in a condition approaching as nearly as can be managed to that of the cows they milk, the horses they drive, and the sheep they shear. Such was the philosophy and theology of the Protestant Englishmen of the old school of "Church and King."

It will not be imagined that in holding up to ridicule this monstrous fallacy we are defending any system of education of which religious instruction and training does not form an integral and the most important portion. Nor, indeed, should we treat the extinct, or nearly extinct, anti-educational school with so little respect, were it not clear that their true objection was not to non-religious education, but to popular education altogether. They hated education because they thought it democratic; and they betrayed their real indifference to religious education by divorcing religion from education in their own case. The political party who were loudest in their denunciations of all education *except* religious were themselves brought up in a system, and were continuing the same system for their children, which was as absolutely and purely secular as the most vehement Deist could desire. Until quite recently the instruction given to the upper classes at the public schools, at all large private schools, and at Oxford and Cambridge, was *at the least* as non-religious as that which is now expected by the University of London, or as was contemplated by Mr. Fox's rejected Education Bill. The aristocracy and gentry of England received no religious education themselves. Christianity was gone, extinguished, forgotten, under the old *régime*, save in some few rare exceptions. And this it was which betrayed the hollowness of the professions of the anti-education school. They did not care for the moral and spiritual training of the poor; they dreaded their intellectual training; and sometimes through sheer dulness, sometimes through sheer hypocrisy, they raised the cry of "No education without religion," when their only terror was



lest the poor should become politicians, and *therefore* revolutionists.

This strange school has now, however, nearly passed away. It certainly is powerless in the land, and we may ignore its existence wherever it still lingers. At the same time, the error on which it was based, in the case of some of its partisans, is by no means understood and rejected by many excellent persons. For it is not to be denied that this old folly was in some cases upheld on most conscientious grounds, not merely political, but moral and religious. There was many a respectable Tory gentleman who, as far as knowledge went, did his duty to God and man, and whose heart was full of benevolence towards the poor, who was firmly convinced that the highest possible perfection which a labouring man could attain, as a moral and accountable being, would be better and more easily accomplished in a state of ignorance than in a state of intellectual cultivation. And it is to this very absurdity, in the more modified shape in which it is still cherished by a large number of excellent persons, that it is necessary especially to draw attention. The respectable class to which we allude yield now to the demand for popular education *as a painful necessity*. They think that as the poor must be educated, and will be educated, they had better be educated as Christians than as infidels; but that still their education should be kept down to a very low point, and that the great danger consists in educating the poor too highly, and not in teaching them too little. That persons who conscientiously hold this view, or any kindred view, should cordially co-operate with the more hearty promoters of popular education, is clearly impossible; and we shall therefore attempt to shew how groundless are their objections to a high standard of general teaching, or rather, how superficial is that view of human nature from which their apprehensions spring.

That any person who truly believes that all men alike are created in the image of God should deny that the nobler faculties of every man ought to be cultivated *to the highest extent which circumstances will allow*, is one of the most singular in the whole range of popular errors. If it has pleased Almighty God to endow all human beings with similar powers of mind, why, let us ask, are different laws of culture to be needlessly applied to different grades in the social scale? If the intelligence of the labourer is identically the same as that of his master, what right has man to step in and say that all possible education is good for the master, and that all possible education is evil for the labourer? Of course there are different limits set to the culture of different ranks by the circum-

stances of their station. We *cannot* all be educated alike, for two reasons. First, the poor have not as much time to devote to education as the rich ; and 2dly, they have no means to purchase equal intellectual advantages even in their few years or hours of leisure. This is the ordinance of God, who has made some rich and many poor. It is nothing less than the wildest Communism to pretend to raise all classes to exactly the same level in the intellectual republic. And we must do the advocates of popular education, even those who are the most opposed to religious education, the justice to say, that we never heard of any man in England who imagined that the ploughman and the peer ought to rise to an equal height in intelligence and knowledge. But that all men and women should receive the highest culture which differences in individual character and in social circumstances will permit, appears to us, we must confess, almost a self-evident truth. Certainly, since Almighty God has made us all alike, and the intellectual faculties are those very faculties which distinguish us from the brutes, and which with our affections will last throughout eternity, the burden of proof rests with those who deem that thought, imagination, and knowledge are to be the exclusive privileges of those who possess a certain annual income ; and that what is a blessing for one who possesses the elective franchise is a curse to a man who lives on ten or twelve shillings a-week. If it cannot be shewn that the powers which God has given us are not to be exercised, we may safely assume that they are to be exercised, and that man will fulfil his end far more easily and perfectly by the aid of such exercise than when reduced to the lowest intellectual level to which a rational creature can fall.

When any such proof is attempted, it is generally based on one assertion alone, namely, that high intellectual culture will make a labouring man, or a shopkeeper, or a farmer, and his wife and family, discontented with his station in life, and unfit to do his proper duties well. First, then, as to the unfitness thus supposed to be produced. Is an objector serious, when he alleges that *any* work is not better done by an intelligent, shrewd, observing, and thoughtful man, than by a blockhead and a blunderer ? Set a couple of clowns to dig potatoes or clean out a dust-bin ; or a couple of housemaids to sweep a room or make a bed ; will it be pretended that they will do their work equally well, without regard to the general quickness of their minds, or that the most stupid will do the work the best ? Is a working man a mere machine, who digs and sweeps and carries like a steam-engine, without the incessant use of his brains, by which to guide his hands, and



turn his feet, and use his arms? Can any work be really done *without* brains? And is it not undeniable that if a mechanic or labourer has sharpened his wits by the process of study at school, he will accomplish *any* work to which he is afterwards appointed very much better than if he undertook it with an intelligence just one grade above that of a clever horse or a well-trained dog?

But, it is said, a poor man who has been taught to read, write, and cast accounts, who knows something of geography, history, and political economy, who has a taste for poetry, and even has cultivated a fondness for the fine arts, will be tempted, either by pride or by disinclination for any physical toil, to murmur against his lot in life, and to aim at bettering it by unlawful means. Now, whether or no it be better for a man not even to embrace an opportunity which may present itself of rising in the social scale, we are not called upon to discuss. Every body, except those who are called by a Divine vocation to follow the evangelical counsels of perfection, *will* better his social position whenever he can do so lawfully. It is idle to suppose that a man with eight shillings a-week would not be rejoiced to accept fifteen shillings a-week, or any thing on earth in the way of money, possessions, and rank, if he could get it. Stupidity and ignorance do not convert men into saints. The most grovelling intellects appreciate the merits of pounds, shillings, and pence. Men who cannot read, and who do not want to read, have a lively sense of the charms of fine clothing and good dinners. The squire is envied by the most ignorant of his peasantry even more than by those who are better educated. Rank and wealth are precisely those very advantages which present the most fascinating attractions to the poor in their lowest state. They value nothing else; they can value only those things which rank and wealth will purchase. They do *not* value the cheaper pleasures of the mind. Their animal and grovelling nature is strong and vehement within them; and having no enjoyments and no tastes which are easily and cheaply satisfied, they groan over the miseries of poverty and distress far more than if they knew the sweets of intellectual employment.

That the education of a poor man would be accompanied with serious perils, if only here and there a few scores were picked up and cultivated, we readily admit. Such a practice would foster pride and many an evil passion. But who advocates any such system? What educational scheme was ever propounded which was not designed for all alike in the class for whom it was proposed? Education, when it ceases to be singular, no more fosters vanity and contempt for others than

the study of any mere mechanical art. If there were only half-a-dozen men in any parish who could dig, or perform any of the commonest manual works, these half-dozen would hold their heads as high as if, instead of being the only diggers or ploughmen in the neighbourhood, they were able to calculate the longitude, and could read and speak all the languages of Europe. Even now the present generation of young men and women, and of boys and girls, are wonderfully advanced above their fathers and grandfathers; but we do not find them more restless, more selfish, more contemptuous. They leave school, and betake themselves to the shop-counter, or the factory, or the garden and field, or go out as cooks and housemaids, without the slightest suspicion that these humble labours are unworthy of their capacities. Nay, so changed is the employing class itself, that labouring men and women actually find it easier to find work when they can read, and write, and cipher, and shew a general intelligence and power to do their duty like rational beings, and not like mere animals or machines.

In fact, the labouring poor are in just the same position as all richer persons are who have to support themselves by their own efforts in any rank of life. It is an error to suppose that manual labour, and disagreeable manual labour, is confined to any one class of persons. Men whose employments are the most intellectual are forced to combine bodily toil with mental, and that to a surprising extent. What is the act of writing itself? To an immense number of literary persons it is intolerably odious. We do not mean the mental act of composition, but the manual toil of using the pen. Indeed, it may be questioned whether there is *any* manual work which is so distasteful to those who are compelled to it as the labour of using pen and ink is to those who write for their bread, or even write for their pleasure. The truth is, that bodily labour, as such, is not unpleasant to persons in tolerable health of any rank or class. The act of weaving, the act of digging, the act of driving horses, the act of weighing sugars, and measuring ribbons, and tying up parcels, is not in itself a wholly uninteresting or overwhelmingly wearisome occupation. Just as most women feel no unconquerable aversion to needlework, so there is a certain pleasure in the exercise of skill or bodily strength, and in the performance of the various kinds of labour to which man is devoted, which makes it far more agreeable to work than to be idle. What is wearisome and intolerable is overwork, work without proper wages, work when the frame is exhausted with sickness; and this kind of work is just as terrible to the ignorant as to the cultivated.

One limit, indeed, must be placed to the education of the



majority of mankind, even if poverty and necessity did not place it. The culture of the mind must not be carried to such an extent as to enfeeble the body, or continued to such an age as to prevent a man's habituating himself during his youth to the toils which are to be the occupation of his life. It is notorious that very studious persons are almost always persons of weak bodily strength. When the brain is stimulated in a high degree, the nervous system suffers, and a general enfeeblement of the physical constitution is the inevitable result. Most men who have devoted themselves to study *alone* till the age of four or five and twenty would break down before any great amount of bodily labour. Human infirmity restrains us within certain limits. Just as it is impossible to think, to take violent exercise, and to digest all at once, without injury to the constitution, so we cannot highly cultivate the mind without to some extent weakening the body; and we cannot employ the body in incessant exercise, and yet preserve our mental faculties in full vivacity and power. There can be no doubt, then, that school-education must stop short at such a point as to allow the young to commence the occupations of their life before they are physically unfitted for the peculiar species of toil to which Divine Providence is calling them. A perfect equality in mental acquirements is as impossible as a perfect equality in natural capacities, in bodily strength, or in the features of the countenance.

But we shall have overlooked the most weighty truths, if we confine ourselves to shewing that good popular education will do no harm, and is therefore to be tolerated. It is a necessity, not merely to be yielded to with an ill grace, but to be thankfully embraced and co-operated with, as a part of the dispensations of Providence in modern times. Not only is every Catholic bound to strive for the Catholic education of the poor, because if they are not educated as Catholics, they will infallibly be educated as unbelievers, but we are bound to devote ourselves to this mighty work of our age with a glad and willing heart, as recognising in it the will of Him who controls the circumstances and events of each succeeding century, and assigns to every epoch its own peculiar duty, to be discerned and accomplished, with free, unbigoted heart, by every faithful Christian.

The historical truth, then, of the matter is this: that for about fifty-five centuries the general cultivation of the faculties of all men was *not* a part of the plan of Almighty Providence. It was not a part of it, because it was impossible to man with the means he then had at his command. Mysterious

and awe-inspiring indeed it is that such was the case; as it fills us with reverent wonder to reflect that four thousand years passed away after the fall of man before the promised Redeemer came. The ways of the Almighty are all of them unfathomable; and it is our wisdom and duty not to speculate upon them in a spirit of curious, unpractical criticism, but humbly to study them, in order to act in obedience to them; and neither to repine that our lot is what it is, or to glorify ourselves as though we owed our present blessings to our own forethought or power. Men of a certain natural disposition will always lament over the peculiarities of their own days, and account every change a deterioration. There is a class of minds which is ever grumbling and complaining at what *is*, and wishing the past could return. And these persons, with many merits, ever fail to recognise the meaning and spirit of the age in which they live; and because many people talk insufferable nonsense about this same "spirit of the age," cannot rest without denouncing all that is new simply because it *is* new. Even supposing that our own times exhibited a grievous falling off from the days of our forefathers, what then? It cannot be helped. You cannot mend the age by running directly counter to its necessities. You cannot alter the course of Divine Providence. You cannot be stronger than Almighty God, and do your duty to your fellow-creatures in your own way instead of his way. Whatever, then, we might naturally have preferred, according to our personal likings in the matter of popular education, we cannot change this mighty fact, that a few centuries ago printing was invented, and that the diffusion of knowledge, which until then had been impossible, has in consequence become not only easy, but absolutely unavoidable.

This, therefore, is the doctrine for which we are contending: that as it has pleased Almighty wisdom to permit a certain mechanical invention to be introduced into the world which has wholly changed the laws which governed the cultivation of the mass of mankind, it is our duty to throw ourselves with a willing, unbigoted spirit into the course of events thus commenced, and to regard popular education, not only as forced upon us by man, but as a part of the providential government of the world. When Divine wisdom created the first printers, it foresaw that a complete revolutionising of the social fabric would be the result. The spread of knowledge is not a thing of chance. The Creator of us all sent it into the world when He ordained the invention of movable types, just as He sent labour into the world when He ordained the laws of the present physical universe. And



if it has pleased the same Omnipotent hand to place each one of us on this earth at this particular period, it is not for us to close our eyes to the significance of the events of our time, and to struggle to reproduce a state of things long gone by. We must be Catholics of the nineteenth century, and of none other. Primitive ideas, the ideas of the dark ages, the mediæval ideas, the ideas when printing was in its infancy, will not suit us. They were excellent each in their own day, but they are not excellent in ours. The notion of doing now precisely what they did 500 years ago is simply absurd, and just as ridiculous as it would be to expect our posterity to copy us in all things. Bigotry and boasting are twin evils, which work the most serious mischief to every one who is swayed by them. We are not better than our fathers because we are different from them, and they were not better than we are because we have changed.

Let us, then, as wise, prudent, and humble men, grasp firmly this special characteristic of our age, the demand for the universal education of the people. It is running like wildfire throughout Europe. None are found able to withstand it. They who would oppose it, if they could, are fewer and fewer every year. Come it will, come it must, and come it does. Let us, then, who are English Catholics, open our eyes to its full significance, and remember that whatever else we may do for our religion, we shall do little better than nothing, unless we make the education of the poor one of the very first objects of our labours. Almighty God wills their education, we need not be afraid to say. There they are before us, in ever-increasing myriads; each with faculties capable of ministering to the glory of God, to the happiness of their possessors, and the good of their fellow-creatures. Foes innumerable surround them. Satan knows the spirit of the age, even if we are blind to it. He is well aware that popular education is the great fact of this epoch; and he will leave no device untried, including his ancient assumption of the garments of angels of light, in order to thwart the merciful designs of Providence, and to employ popular teaching to the ruin of unnumbered millions.

But let us turn to the particular advantages which will flow from the extension of a really good Catholic education among different classes.

First, there are the mere secular and social advantages. That a man or woman with an intelligence cultivated by education will do a larger amount of work, and will do it better, than a being who scarcely knows how many fingers he has on

his hand, is self-evident. Anti-educationists used to deny it in theory, but the world in general ever acted upon it in practice. Nobody ever accounted it a defect in a labouring man that he was quick, intelligent, and gifted with some share of general knowledge. But, besides this, there exists a most weighty secular reason for educating the poor in the political circumstances of England and the rest of Europe. Political power is spreading downwards among the masses as surely as water finds its own level. The poor in this country are not only increasing in comparative numbers, but they are incessantly acquiring a more influential voice in the national government, and we believe it impossible (whether desirable or no) to stop short of something very like universal suffrage. Now let any man contemplate the absurdity, not to mention the frightful mischief, which would result from placing political power in the hands of the millions of mechanics and peasants who throng our cities and till our fields, while they remain as ignorant of the nature of all government and political and economical science as they are now. Whether or no it would be possible to educate them to be wise and prudent electors, it can scarcely be doubted that education would make them less incompetent than they are at present. A class of men who had learned only the elementary facts of history, and the simplest laws of social and political science, would be less likely than even our present ten-pound voters to be deluded by the novelties of designing or ill-judging theorists. A plain hard-working mechanic, whose reasoning faculty had received some little sharpening by the studies of his boyhood, would be far readier in detecting the fallacies of Socialism and the plausibilities of more venerable falsehoods, than many a respectable householder who now gives his vote for a county or a borough member. Shall we, then, stand calmly still, and see this tremendous engine quietly passing into the hands of a countless multitude, and make no effort to enable them to exercise their new rights like Christians and like men of one common family? Wo be to this country, great as it still is, if the masses of the people are once organised for revolutionary action, either with or without the elective franchise, through an ignorance of the laws of the social state, and unwarned by that knowledge which makes every educated conscientious man tremble at revolutions as, at the best, a fearful remedy.

But if a sound education is a political blessing, still more is it a religious blessing. Mixed up as all classes of Catholics are with Protestants, it is the height of cruelty not to arm them with fit weapons to fight the battle of the faith against its enemies. We must recollect that religious controversy is



not confined to the pulpit, the platform, and the periodical. It is not the especial privilege of the noble and the wealthy. Its sounds are heard as loudly in the workshop, the kitchen, and the field, as in the halls of a university. Boys and girls begin the intellectual struggle. Even the childish prattle of Catholic infancy is so unlike that of Protestants as to provoke remark and compel discussion. The arguments on which eternity depends are bandied to and fro, sometimes jestingly, sometimes earnestly, from the palace to the cottage. No Catholic can avoid them, even if he would do it; and we may rest assured that very few Catholics of the poorer classes would avoid them if they could. Is it to be endured, then, that these innumerable souls should be placed in all this peril unprepared to defend their faith, and to convert their opponents, if so God may will it? Is it not our manifest duty to furnish them with proper weapons, and, still more, to teach them how to use them? We do not mean—far from it—that the Catholic poor are to be taught controversy. But they ought to be not only thoroughly instructed in what is Catholic doctrine, and in the grounds of their faith, but also their general faculties ought to be so exercised by the discipline of a manly education as to enable them to defend themselves when attacked, and, when necessary, to carry warfare into the enemy's camp.

And think for a moment of the perils that do, in fact, surround them at this hour. Every large city has its associations, its meetings, its books, its servants, devoted to the ensnaring the Catholic poor. Protestant schools of various kinds strive to tempt their children from their religion. Tracts are scattered amongst them, literally by millions. All that ignorance, dulness, and prejudice can do to pervert them is done, and done in every variety of device. Every year finds the intellect of the poor Protestant more cultivated and more competent to deceive the Catholic. And this mixing up of all creeds, and its consequent controversy, will increase rather than diminish. Indeed, the very advance of the Catholic religion will stimulate controversy through every rank in the country. Every convert that is made creates fresh discussions among a numerous circle, and urges Protestants to renewed efforts against us. Every new church that we build arouses them, and awakens a deeper interest even in cases where it does not stir up a perfect frenzy of hatred. And how is it possible that Catholic labouring men and women can withstand this torrent, or do their duty to God and their fellows, if they are unmatched in powers of argument and unfurnished with necessary knowledge? It is idle to suppose that, because Ca-

tholicism is divine and Protestantism human, therefore an ignorant Catholic is a match for a better-instructed Protestant. It has pleased God to make use of human learning and human ability in furthering the spread of the Gospel, and this law extends through all classes and in all circumstances. Learning and ability do not convert the soul of the unbeliever; but they prepare the soul for conversion, by communicating that knowledge without which he cannot believe, and by destroying those prejudices which hinder his believing. And so also no conceivable extent of human acuteness or information will preserve us from apostacy,—grace alone can do this; yet they may diminish the force of temptation to an almost indefinite extent, and render it comparatively harmless. Both for the sake of our own poor themselves, therefore, and for the sake of their innumerable Protestant companions, a vigorous cultivation of the intellect of the young is a first necessity of our times: it is at once our only safeguard, and the surest means we can adopt for propagating the faith in our unbelieving country.

There is, further, another point of view from which popular education must be contemplated. It is an auxiliary to religion, of remarkable efficacy, in supplying the mind with healthy and innocent recreation all through the future life. Every educated person knows, by his own experience, that his literary tastes furnish him with many of his sweetest seasons of refreshment. Without our books, our newspapers, our periodicals, and that conversation which is the result of early education and present reading, how many an hour would pass wearily by, and how powerfully should we feel ourselves tempted to unlawful pleasures, or to amusements unfitted for our sphere in life! If it be only for the sake of affording them amusement, the education of the poor would be an unspeakable blessing. What can a labouring man do, if he cannot read, and has no one to converse with, when circumstances forbid any other recreation when the toils of the day are over? We know what he *does*, too well. He either stagnates, or sulks, or perpetrates mischief, or quarrels, or goes to the public-house, or far worse. There is no amusement which can be available at all times, and to all persons, except reading: it is wonderfully cheap, and may be made cheaper still; it cares not for fine weather, or rain, or storm; it casts its light through the murky smoke of an enormous city as steadily as in a cottage on a mountain's side. Children love it from their earliest years, and it is a fitting refreshment for the hoary head. Combined with other amusements, it gives all that amusement *can* give; and when alone, it can do



more for us than any other single recreation whatsoever. If we would save our poor from vice, we must teach them to read; and not only teach them reading, but so culture their young intelligences as to give them habits of thought and a pleasure in using their faculties, and store them with that preliminary knowledge which, if not attained in early youth, is rarely attainable when the habits of after-life are permanently formed.

That the Catholic religion itself is unfavourable to intellectual cultivation, and that Catholics, as such, care less for education than Protestants, we need not now disprove. As Catholics, we know our own minds, and are perfectly unconscious of that dread of thought and learning which is often imputed to us. The Holy See itself has recently set aside this question altogether; an Allocution of the Supreme Pontiff having urged the education of the poor upon all good Catholics in the strongest terms. We are only afraid of one thing, namely, education without religion; in other words, of an education in that which is evil, instead of an education in that which is good. We are not afraid of trusting our Catholic poor in controversy or companionship with their Protestant friends. We know well that if only they are themselves properly taught, and have their faculties tolerably cultivated, they will be far more likely to convert Protestants than to apostatise to Protestantism. The unbelieving world chooses to assert that Catholics are afraid of the light, but in fact they themselves fly from us and our arguments as if our words were poisoned arrows; and wisely, too, in their generation, though not consistently according to their assertions. Not only has Catholic truth all that awful power which belongs to it as divine, but in matter of fact, Catholic intellects are found to display a most formidable strength and subtlety when employed in defence of their creed. And what Protestants recognise in fear, we recognise with joy. Give the poor Catholic but a tolerable chance; give him *some* education, raise him *nearly* to an equal position with his foes, and that very multitude which Protestants imagine to be sunk in the depths of superstition and servile priest-worship will prove to be an army of apostles sent forth for the conversion of England.

Popular education, then, is the great work of the day, and can no more be justifiably neglected by us than could the use of the printing-press itself. It comes to us in the order of Divine Providence, and like all other providential arrangements may be converted into a most powerful weapon for the advancement of the greater glory of Almighty God. While, therefore, we give a full measure of our time and fortunes to the building of churches, the support of the clergy, the improve-

ment of colleges for the higher classes, the publication of books, and those other duties in which the Church has laboured for centuries, let us not forget that *the* work of the present generation is the Catholic education of the vast multitude. Happily for us the work is already begun, and with extremely encouraging results. The Catholic Poor-school Committee has been established on principles which have enabled it to steer clear of the shoals which have hampered the progress of other kindred Catholic institutions. Officially appointed by the Bishops, and recognised by the secular power as the organ by which the Government will communicate with the Church on the subject of popular education, it stands in a species of authoritative position which no other English Catholic educational body has ever possessed. Its proceedings hitherto have been marked by a united caution and energy which give the best augury for its future course; while it is understood that its firmness in resisting the anti-Catholic devices of the Government have been repaid by complete success, and that henceforth the Committee of Privy Council will transfer to us our due share in the parliamentary grant without encroaching on our liberties. The preliminaries for the establishment of a large Catholic Normal School are completed, and the work is in actual progress; while a small number of pupils have been sent over to be taught by the Abbé Lamennais, at the celebrated French Catholic school at Ploemel, and are reported of by the distinguished superior in most favourable terms.

The report of the Queen's Inspector of Schools, to which we lately referred, gives still further encouragement to rouse us to renewed efforts. Wretched as has been for some time the state of too many of our schools, and deplorable our want of efficient masters and mistresses, Mr. Marshall's report records a very rapid improvement in numerous quarters; and we are assured that the general ability displayed by Catholic children, and by those youths and young women who are desirous of becoming teachers themselves, is not surpassed by those of any sect in the country. The change for the better is, indeed, quite wonderful; and if we can but persevere, and the movement continues to spread as it has already begun, there is no doubt that in the course of another five years it will be hardly credible that the Catholic popular education was ever in the neglected condition in which it was five years ago. Men's eyes are opening to the awful evils which spring from a neglect of the earlier years of life. We are acquainting ourselves with the frightful multitudes of poor Catholic children in London and elsewhere, who—we say only what we know



from the best authorities—never make their first communion. We are pondering over the inevitable character of that demoralisation and ultimate practical apostacy which must flow from a neglect of the seed-time of youth; and mere prudence is shewing to us that it is tenfold easier to preserve a child in the right path than to restore him to it in after-years, when he has fled from it, whether in ignorance or no. We see that the untiring labours of the most apostolic priesthood would bear but little fruit, unless aided and carried out by a proper machinery of schools and teachers. Schools and teachers do for the young what nothing else *can* do. All the churches, all the superb functions, all the popular services, all the confessionals, all the visitations of the sick and dying, will not do that peculiar work which it is the office of the school-master and schoolmistress to accomplish. We are coming to perceive that without that very instruction and training which schools alone can confer, the work of the clergy in after-life, and on more public occasions, is in a great measure frustrated, and has no basis on which to raise a lasting structure. We are learning, too, to understand a little better the difference between rich and poor, and perceive that the school-education of the mechanic and the peasant is wellnigh everything to them. They are not favoured with the same advantages of home-education as we are. If they do not learn at school, they learn nothing. If they are not disciplined at school, they grow up untrained. Their parents are too ignorant or too busy to teach them, or to mould their characters with that watchful, ceaseless prudence, with which persons in a higher station can guide the childhood of their offspring. All these great truths are forcing themselves on our attention, and are taking a hold of the mind of Catholic England, and have already wrought a change which is at once our reward and our stimulus to still wider efforts.

If there is, however, one point to which, above all others, special attention ought to be directed, it is to the formation of a competent race of Catholic teachers. This has been, and still is, our grand difficulty. There is an absurd idea existing in the world, that any body with good intentions can teach the young. Just as a man who has neither capital, abilities, nor character, will often start as a wine-merchant; just as in the Established Church the stupidest son in a family is turned into a clergyman, because he is "fit for nothing but the Church;" so there is a too general persuasion, that when men and women can do nothing else, they can turn teachers. And even when no such rank absurdity is tolerated, it is yet often supposed that piety alone will make a good master or mistress.

If, still further, any one in the shape of a monk or nun can be converted into a teacher, then all is supposed perfect; and the boys and girls thus instructed are expected to grow up with scarcely a trace of human infirmity recognisable in their faultless perfection. Against these fancies we cannot too earnestly lift up our voice. Teaching is an art, a laborious art, a very difficult art. It requires a natural character peculiarly adapted to it; it requires further, a considerable stock of physical strength and activity; and further still, it requires a thorough drilling of the teacher himself or herself in the work that is to be done. Nobody knows what it is to teach, day after day, and month after month, in any school, until he has tried it. A visit to a well-conducted school reveals none of the toil that is expended in producing the captivating result. Children, while in some respects the easiest, are in other respects the most difficult of beings to deal with. If they twine themselves round our affections more rapidly than their elders, they exhaust our strength and spirits with the most unconscious recklessness. If they reward us with a sure return of piety, intelligence, and affection, they require an unceasing watchfulness, an untiring flow of animation, a singular command of temper, a readiness and quickness of thought and application, and a certain special gift of adapting one's self to their various moods and capacities, which are not to be found in every body who is anxious to teach, be he ever so learned, ever so able, or ever so pious. Good teachers require a noviciate as certainly as monks and nuns. Neither zeal, nor learning, nor a taste for solitude, nor a love for souls, nor extraordinary piety, will in themselves constitute a vocation for the religious life. And so not one of the qualifications which a person may *appear* to have for teaching will prove his real capabilities without a noviciate. He must be taught how he is to teach, he must see and feel what teaching is, before he can be depended on to fulfil his noble calling with comfort to himself and benefit to those under his charge. We therefore entreat our readers who have the means to do so, to aid in every possible way the teaching of Catholic teachers. The Normal School now about to be carried out under the auspices of the Catholic Poor-School Committee is one great means for supplying this great necessity; but there are frequently other means coming within the reach of most persons, by which they can aid, either directly or indirectly, in educating good teachers for the poor.

Popular education, again, extends beyond the mere limits of the mechanic and peasant classes. It comprises every rank in the social scale which cannot find education for itself. It



must be provided by the rich and intelligent for all children whose parents have not the means, whether from poverty, occupation, or ignorance, to place them under the control of good Catholic instructors. The little country village-school sustains the extreme limit of popular instruction at one end; the "middle school," as it is called, stands at the other. The middle school is designed for the sons or daughters of the class of tradesmen, or the more substantial mechanics; while it will be found practically to include some children of the more wealthy commercial and professional class. At the same time, whatever may be the social rank of its pupils, it comes within the limits of our present remarks, from its being, in a certain sense, a charitable institution. The "middle schools" of which we speak are not private speculations on the part of certain individuals, established for the sake of gain. They are founded by benevolent persons for the benefit of others, and the funds necessary for their establishment are originally raised by subscription,—as a general rule, not one of those who are to be personally benefited contributing to the funds. They are designed, indeed, to be ultimately self-supporting,—when once established, all the pupils paying a certain quarterly sum; but, nevertheless, in their origin and claims they are purely works of Christian charity, undertaken with the aim of communicating the benefits of a good Catholic education to those who cannot obtain it for themselves. Schools of this kind have been set up by members of the Church of England, and we believe with success. With these, however, we are not concerned, except so far as to point to them as proofs of the self-supporting character of such institutions, and of the eagerness with which they are welcomed by the classes for whom they are designed.

At present, we believe, there are but two Catholic schools of this kind established in England. One of these is in Liverpool, where a large field, and one easily cultivated, lies open for such an undertaking. A public examination of the boys recently took place, when the Bishop of the district expressed himself highly satisfied with their progress. We are not acquainted with the precise pecuniary position of the Liverpool Middle School, but we cannot doubt that it will obtain all the success it deserves.

The London Catholic Middle School, in John Street, Bedford Row, from the less organised condition of the London Catholics, has perhaps had to encounter more formidable obstacles at its commencement; but its success has been so decided, that there is every hope that, in the course of a few months, its establishment as a self-supporting school will be

complete. It has already sixty-six boys, of whose progress the examiner, at the last examination, spoke most favourably; while their improvement in character and intelligence is so marked, as to have elicited frequent expressions of gratitude from their parents and friends. The head master, Mr. Stewart, a graduate of the University of Cambridge, is a man eminently fitted for his post, and has had long experience in teaching; and his assistants are men well qualified for their different tasks. The present income of the school, though of little more than eighteen months' standing, is equal to its expenditure within 15*l.*,—a sum which would be furnished by the addition of two pupils only. There is, however, a debt of 40*l.* for past *necessary* expenses, and the chaplain has declined to receive a considerable portion of his salary. The school, therefore, has still need of the help of any Catholic who has a true zeal for education, and can afford to lend it a fostering hand. But, far more than this, the school needs *to be known*. The difficulty of communicating information to Catholics, even on points on which they eagerly desire information, is far greater than can be imagined by those who have not attempted any similar work. Partly from apathy, partly from their not being in the habit of looking out for information on such subjects in the proper quarters, and partly from the scarcity of persons who are willing to put themselves *to trouble* for any purely charitable purpose, there yet remains a large number of persons whose children ought to attend the London Catholic Middle School who have probably never even heard its name. Great, therefore, as would be the aid of any pecuniary assistance, still greater would be the advantage of a widely-spread knowledge of its merits, and of the urgency which exists for the support of such a seminary in the metropolis.

This urgency will be doubted by no one who has inquired into the past educational advantages of the class of English Catholics for whom these schools are designed. We have scarcely any tolerable Catholic *day*-schools for tradesmen and the upper classes of mechanics; for it must be remembered that these middle schools are not boarding establishments, though arrangements *may be* made for the accommodation of a few pupils whose parents reside at a distance from the school-house. Every word, therefore, that we have said respecting the necessity of supporting schools for the poor applies, if possible, with greater force to seminaries of this superior class. In the difficulties in which the Catholic Church in this country has been placed during the last 300 years, perhaps no grade in society has suffered more severely



in the deprivation of all means of education than that of which we are now speaking. Before the Reformation, the Universities of Oxford and Cambridge were crowded with the sons of men of this very class, too poor to pay for the whole expense of their children's education and support at a distance from home, but not too poor to supply all that the scholar needed at Oxford and Cambridge, when education there cost little or nothing, and the munificent endowments of the founders were bestowed on those who really needed them.

If, then, we would really imitate the works and act on the principles of the middle ages, such institutions as these schools have the strongest claims on our sympathy and support. They are eminently mediæval in their spirit and object, though necessarily varying *in form* from the institutions which were natural in other times. They are designed to furnish the best possible education which the age can supply to that very class of students who constituted a considerable portion of the students of those glorious and venerable Universities, now ours no more. They will undoubtedly flourish, if only sufficiently known and generously upheld during their infancy. Money and labour bestowed upon them will not be thrown away, nor will they continue to tax our kindness for any long period. They have already *proved themselves* to be all that their projectors anticipated, and are no longer among the number of good works to be wished for and hoped for, but beyond the present power of Catholics to attain. May we hope that the few remarks we have now laid before our readers in their behalf will both interest them in the welfare of those which already exist, and create a desire for the establishment of similar schools in all the large towns of the kingdom?

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BRIEF NOTICES OF SOME WRITERS OF THE ENGLISH  
FRANCISCAN PROVINCE SINCE THE ERA OF THE  
REFORMATION.

[Continued from p. 21.]

DAY, (NICHOLAS) JOHN. — In the first chapter of the restored province, holden at Brussels 1st December, 1630, he is designated as preacher and lector of divinity, and was then appointed definitor, or consultor. On 28th May, 1647, whilst filling the situation of *custos custodum*, he was selected for confessor to the nuns at St. Elizabeth of Nieuport. What the literary productions of this reverend father were I am unable to discover; but Anthony Wood, in the *Athenæ Oxon.* vol. ii. p. 488, says of him: “*This learned friar*, born at the mill in the parish of St. Cross, alias Halywell, near Oxon, was buried near the west end of St. Ebbe’s Church, Oxford, near the font, an. 1658.” His death is unrecorded in the Franciscan Register.

DAVENPORT, CHRISTOPHER, alias FRANCIS HUNT, but called in religion FRANCISCUS A S. CLARA.—The life of this truly great man would occupy a volume. This native of Coventry was converted to the Catholic faith whilst a student of Merton College, Oxford, and shortly after entered the novitiate of the Flemish Franciscans at Ipres. When he had completed his religious profession, he passed over to his English brethren who had commenced S. Bonaventure’s convent at Douay. Before the restoration of the province he had been guardian of that convent and the lector of theology; nay, we learn from the Capitular Register, p. 74, that the general of the order was so impressed with his transcendent abilities in that department, that he created him the first doctor of divinity. For three several times he was promoted to the rank of provincial: on 19th June, 1637; on 10th July, 1650; and again on 4th June, 1665. Wood, the Oxford annalist, in mentioning his works in two folio volumes, printed at Douay in 1665, states how “excellently well he was versed in school-divinity, in the Fathers and Councils, in philosophers, and in ecclesiastical and profane histories” (*Athen. Oxon.* vol. ii. p. 486). He was as discreetly zealous as he was very learned. The above-quoted writer adds, “He did very great service for the Roman Catholic cause by gaining disciples,” &c. Amongst other conquests, he reconciled to the Church Anne Duchess of York, in August 1670. At length, worn out in the service of religion, the venerable patriarch closed his days in Somerset House early



on Whitsunday, 31st May, 1680, aged 82; and, according to his wish, was buried in St. John's Church of the Savoy Hospital. In the register above cited, p. 156, it is said that he accomplished three jubilees—of religion, of the priesthood, and of the mission; that to the end he proved himself a most loving and considerate father to his brethren and children, and a most watchful shepherd and faithful labourer in the English mission during the space of 57 years, making himself all to all to gain all to Christ. In Taunton Convent is preserved his English translation from the Portuguese of the "Chronicles of the Franciscan Order;" it was printed at St. Omer, in 4to, 1618.

GENNINGS, JOHN.—This truly great man was born at Lichfield, and was educated a rank Puritan. He is known to the literary world by his rare publication, "The Life and Death of Mr. Edmund Geninges, priest, crowned with martyrdom at London the 10th day of November, in the yeare MDXCI." St. Omer, pp. 110. At the Gordonstown sale this single volume fetched sixteen guineas. He was also the author of "Institutio Missionariorum," Douay, 1651. In the religious world he is celebrated as the restorer of the English Franciscan Province. His conversion reminds us of that of S. Paul. After the execution of his saintly brother Edmund, above-mentioned, he became so unhappy in mind, so deeply affected with remorse and horror, that he vowed to forsake kindred and country to find out the true knowledge of the faith which his brother had sealed with his blood. Admitted an alumnus in the Secular College of Douay—that illustrious school of orthodoxy and martyrdom—he was judged qualified to receive priesthood in 1607, and in the year following returned to England an apostolic missionary. Labouring here with edifying zeal, he received a call from Heaven to embrace the rule of the seraphic Father S. Francis, and he applied to Brother William Stanney, the commissary-general O.S.F. in England, to admit him to the habit. This was done about the year 1614; and, as F. Parkinson relates (Coll. Anglo-Min. p. 262), that holy superior, "observing in him an extraordinary zeal for the restoring of the English Franciscan province, he was transported with joy; and, conceiving great hopes of good success from his piety and laborious endeavours, he delivered into his hands *the seal of the province of England.*"

By wonderful exertions F. G. succeeded in establishing at Douay a house of studies, with a novitiate, under the name of St. Bonaventure. Its first guardian was F. Bonaventure Jackson, who was followed by FF. Jerome Pickford and Christopher Davenport. F. Gennings had been vicar and guardian

for some years, when the general chapter of the order, holden at Rome in 1625, decreed that the English Franciscan province should be revived and restored to its pristine honour and rank as soon as a competent number of members could be collected; but, in the mean, should retain the name of a *separate custody*. On the 6th August, 1629, the minister-general from Madrid, F. Bernardine de Senis, addressed his letters patent "to his beloved fathers and brothers in Christ of our English province," announcing that the prosperous state of their body as to numbers and merits justified him to restore the province at once, and to appoint F. John Gennings to be its first provincial, and to nominate for *custos custodum* F. Davenport, and FF. Jackson and Pickford above-mentioned, with FF. Nicholas Day and Francis Bell, for definitors; but to F. Joseph Bergaigne,\* his commissary-general for the provinces of Belgium and Great Britain, he committed the charge of expediting and concluding the business. This commissary-general signified to F. Bell, in his letter dated Brussels, 24th September, 1630, that he had just returned from Ratisbon, and found the letters of the minister-general awaiting him; that he directed him to summon the above-said FF. provincial, *custos*, and definitors, as also the six senior fathers in England, to assemble at Douay the first Sunday of Advent, *n.s.*, that then and there he might declare the wishes of the general, and make all necessary arrangements in that provincial chapter. Circumstances intervened which induced the commissary-general to alter the place of meeting; and on 12th November following he addressed another letter from Alost to F. Bell, in which he states his belief that very few could attend from England, and that he anticipated no great inconvenience would result to the nuns of S. Elizabeth if the first chapter should be celebrated in their convent at Brussels, instead of meeting at Douay, for the first Sunday in Advent; and he begs F. Bell, the director of those nuns, to despatch immediate intelligence of this altered arrangement to those whom it might concern.

On 24th November, FF. Gennings and Davenport arrived at Brussels; F. Heath joined them on the 29th. On the day appointed the chapter was opened in due form; when F. John Gennings was officially declared provincial; F. Davenport, *custos custodum*, and head professor of theology at Douay Convent; F. William a St. Augustino, the second professor of theology there; F. Laurence a St. Edmundo, professor of philosophy, and master of novices; F. Francis Bell, guardian of St. Bonaventure's Convent, and professor of Hebrew; FF.

\* This zealous religious was subsequently made Archbishop of Cambray, and died in 1647.



Bonaventure Jackson, Nicholas Day, Francis Bell, Jerome Pickford, definitors; F. Heath to be vicar or vice-president of St. Bonaventure's Convent; F. Giles Willoughby to be confessor to the nuns of St. Elizabeth's Convent at Brussels; F. Peter Capes (*di Alcantara*) to be confessor to the poor Clares at Aire (a filiation in 1619 from the mother-house at Gravelines). F. Gennings was re-elected provincial in the second chapter (which was celebrated in a Catholic house at Greenwich), on Tuesday, 15th June, 1634, for another triennium; and again, in the fourth chapter, at London, on 19th April, 1640. At the congregation, 22d August, 1655, he presented a golden pyx for the use of the provincials for the time being. This venerable patriarch died at Douay on 2d November, *o.s.* 1660, aged about 90; or, as the mortuary bill states, 95. The portrait of this saintly father may be seen at the house of St. Peter's Chapel, Birmingham.

GRAND, LE, ANTOINE (BONAVENTURE A S. ANNA), a native of Douay, but at an early period of life associated to the community of St. Bonaventure's Convent there, where he taught philosophy and divinity with singular credit. For many years he served the mission in Oxfordshire. On 10th July, 1698, this veteran father was elected provincial; but died in office, on 26th July of the following year. Wood (*Athenæ Oxon.* ii. 620) styles him "a Cartesian philosopher of great note,—author of 'Institutio Philosophiæ secundum Principia D. Renati Descartes,' &c. much read in Cambridge, and said in the title to be written 'in usum juventutis academicæ.'" He wrote also "*Historia Naturæ*," a treatise "*De carentiâ Sensus et Cognitionis in Brutis*,"—also "*Apologia pro Renato Descartes*."\*

Mr. Dodd attributes to this learned Franciscan a work entitled "*Missæ Sacrificium*," and some tracts against the Rev. John Sergeant.

HEATH, HENRY, born at Peterborough in 1600. Educated at St. Bennet's College, Cambridge, and obtaining the degree of B.A., was appointed librarian of his college. This afforded him an opportunity of searching the grounds of religion, and led to the discovery of Catholic truth. Through the means of George Jerningham, Esq., he was introduced to the Rev. George Muscott, who reconciled him to God and his Church, and procured his admission into that blessed asylum of piety and learning, the Secular College at Douay. His continuance here was but short; for conceiving a vehe-

\* This philosopher died at Stockholm in 1650, *æt.* 54.

ment desire of entering amongst the English Franciscans in that town, his immediate superiors of the college, satisfied that he had a true vocation to the order, kindly recommended him to the guardian of S. Bonaventure's community, who joyfully received him in the year 1623. In religion he took the name of Brother Paul of S. Mary Magdalen. We learn from the register of the convent, that he was appointed vicar or vice-president of his house in December 1630, and its guardian in October 1632; that in the second chapter of the province, 15th June, 1634, he was selected to continue its guardian for three years longer, when he was declared *custos custodum*, with the office of commissary of his English brethren and sisters in Belgium. At the fourth provincial chapter, 19th April, 1640, he was again appointed guardian, and also lector of scholastic theology; but shortly after was allowed to go to the English mission. Like the giant, he exulted to run his course; and aspired to the glory of martyrdom with the fervent zeal of St. Ignatius of Antioch. And God granted him the desire of his heart on Monday, 17th April, 1643, *o.s.*, *æt.* 43, *rel.* 20. Just before he left Newgate to walk to Tyburn (for he was not drawn on a sledge), he signed his condemnatory opinion of that oath of allegiance then proposed by the Government, and proclaimed that he was ready to seal it a thousand times with his blood. He was the author of "*Soliloquies and Documents of Christian Perfection*," printed at Douay in 1674, a 12mo, with his portrait. Its impression and publication met the approbation of the intermediate provincial congregation of 12th October, 1672, assembled at Somerset House. Towards the expenses, F. Davenport subscribed 5*l.*; the Provincial F. Nicholas Cross, with FF. Anthony le Grand, Philip Gray, Pacificus Williams, Thomas Benson, and Augustine Hill, contributed 1*l.* each; and FF. Mason and Daniel Clay engaged each to take six copies. The book had become rare, and was priced in catalogues at three guineas and a half. It was reprinted in London in 1844.

Here I cannot refuse myself the pleasure of transcribing a letter which this holy man addressed, on 3d September, 1637, to one of the Poor Clares, at Aire, from a copy given me on 17th February, 1820, by the late Ven. Bishop Collingridge, O.S.F.

"MY DEAREST CHILD,—This day I understood of thy great weakness by Rev. Mother's letter (Catharine Clare Keynes), whereupon I could not but write to thee, being it may be the last that I shall ever write, or speak any more



unto thee in this life ; and this I now do, more for mine own benefit and commodity (hoping that thou wilt be ever mindful of me when thou comest to thy eternal rest) than for any necessity of thy part, who hast so long bethought thyself heretofore concerning this time. And I know thy own conscience doth sweetly recount to thee the former passages of thy life ;—with what zeal, with what contentedness, thou first didst leave the world, thy natural parents and dearest friends, purely and simply to come to Jesus ; and that, not for his comfort and pleasures, for honour and other temporal favours, which He often heapeth upon those that serve Him, but to make thyself his servant, his slave, his vassal—to give thy body and soul wholly unto Him, to be wholly his, as a servant or slave is wholly in his master's hands, to strike him or beat him, to send him or call him, when or whithersoever he pleases. I know thou canst not but remember those sweet meetings, those loving silent night-discourses, which in thy strength and weakness thou hast heretofore enjoyed with thy beloved Jesus, when He has asked thee sweetly, as He did S. Peter, 'Dost thou love Me ?' And thou hast answered Him again, 'Ah, my dearest Master, this is all my sorrow, this is all my grief, that desiring with all my heart to love Thee, I cannot love Thee so perfectly, so steadfastly, so entirely, as I desire to love Thee.'

"The very house and walls of thy inclosure cannot but put thee in mind where and how thou hast lived these many years, as if thou hadst been thus long already dead and buried in thy habit from the world. How sweetly now canst thou say to thyself, 'O happy time, O blessed years, that I have now passed in my Redeemer's service ! O blessed prison ! O happy chains and bonds of my vows, which I have borne for sweet Jesus ! Here I have daily carried my cross, which has taught me the way of true humility and patience. Here have I been broken of my own proper will and judgment, which would have hindered me from being wholly resigned and obedient to the will of God. Here have I been trained up in virtue, in the fear of God, in the way to heaven. Here I sweetly sung the praises of my Redeemer. Here have I followed Him from the garden to the judgment-seat of Annas and Caiphas, from Pilate to Herod, from Herod to Pilate, from Pilate to the cross. Here have I bewailed my infirmities, confounded myself in acknowledging my human frailties. Here have I fought against my appetites, subdued my passions, vanquished mine inclinations. Here have I spent many a groan to come to Jesus, when He has hid Himself from me. And *now* my whole pilgrimage is to be ended ! Now I go

to my sweet Beloved, whom I shall evermore enjoy, and never more be separated from Him, nor evermore be troubled with sin, nor with the temptation to sin.' These things, and the like, I know are familiar with thee, and therefore I need say nothing to comfort or encourage thee in this thy last combat.

"Concerning thy confessions, I will not have thee trouble thyself with those things of which thou hast formerly spoken to me, for they are mere vanities and fancies, and of no moment; therefore condemn them, and die confidently, and I will answer for them.—I am sorry it falls out so, that my present employments will not permit me to see thee at this present. Yet, if there be a necessity of my coming, send word presently, and nothing shall detain me, God willing. And if thou departest without me in body, yet thou shalt not go without me in heart and soul. For I have always, since I knew thee, found an interior particular propensity and inclination of my very heart towards thee, for the wonderful good examples of virtue and sanctity which thou hast given me. And I bless God with all my heart, that He has made me acquainted with the examples of thee and others in that blessed community, that I might learn how to frame my life in this my frail and tedious pilgrimage, that I may once come whither thou art going. And therefore I do earnestly commend my poor soul unto thee, when thou art with blessed Jesus, not doubting but He will mercifully assist me, and help me at thine intercession for me. Sweet Jesus keep thee, and conduct thee to his eternal happiness. And I shall ever pray for thee.—Thy poor unworthy Brother,

"BROTHER PAUL MAGDALEN HEATH.

"Sept. 3d, 1637."

LAURENTIUS A S. EDMUNDO (whose family name I cannot recover), one of the earliest and most efficient members of the province, died in England at an advanced age in 1672. What he wrote I cannot ascertain; but at the intermediate congregation at London, 12th October, 1672, it was agreed "*quod imprimatur liber spiritualis compositus a V. P. Laurentio a S. Edmundo.*" (Reg. p. 118.)

MAGDALEN, AUGUSTINE.—This devout English nun, of the Poor Clares at Aire in Artois, translated from the Latin of F. Luke Wadding (who had died at Rome 18th November, 1657, æt. 80) "*The Life of St. Clare,*" which she dedicated to Queen Henrietta Maria. It is a small octavo, printed at Douay in 1635, and has recently been advertised at 2*l.* 10*s.*

PARKINSON, ANTHONY,—a man deserving well of his



order and literature for his industry, ability, and judgment in collecting materials to illustrate the merits of the ancient and renowned Franciscan province of England, which King Henry VIII. by slaughter and exile had almost reduced to nothing, simply because its members defended the supremacy of the Holy See. This learned Father's quarto volume entitled "*Collectanea Anglo-Minoritica*," composed in the year 1720, was recommended for publication two years later by Dr. Pritchard, Bishop of Myra and Vicar-Apostolic of the Western District, and the Rev. Francis Kearney,\* an eminent professor of theology at Douay. In the 32d provincial chapter, celebrated at London 18th April, 1725, the Fathers requested him to commit to press his valuable compilation "*in commune bonum et ædificationem provinciæ*;" and in consequence it was printed by Thomas Smith, in Silver Street, Bloomsbury, London, in 1726. From the *Statuta Minorum Recollectorum*, p. 63, edited London, 1747, I learn that the "*Collectanea*" was to be sold by Hoyles, a London bookseller, with the consent of the bookseller, for half-a-crown: for many years it stood in Keating's catalogue, marked at 5s.; it then rose to 10s. 6d. In Lackington's catalogue of 1823 it reached the price of 1l. 4s.; and in Dolman's of April 1849 of 2l. 2s., and is well worth the money. I am frequently surprised at the accuracy of the author's conjectures, confirmed in documents published since his time. With the modesty so characteristic of solid learning, he crowns his labours in these words: "I conclude this poor piece of *patch-work*, which, as it has nothing to recommend itself but its good meaning, has no right to a favourable reception but from the charity and patience of the well-meaning reader." We heartily pray that some other equally gifted Father may continue the history of the province to the year 1850.

Deeply do I regret my inability to elucidate the biography of this worthy man. I meet him as missionary in 1693, president at Birmingham in 1698, and of Warwick in 1701; guardian of Worcester in 1704, of Oxford in 1710, and elected provincial on 3d May, 1713. At the chapter, 9th May, 1716, the thanks of the province were voted to him "*pro collectione et impressione Statutorum pro Missionariis Provinciæ nostræ in Anglia degentibus*." On 22d April, 1722, he was re-elected provincial. In an original letter of F. Lewis Sabran, S.J., dated from Rome, 8th May, 1723, I read: "The friars began their general congregation this morning,

\* He was an Irish Franciscan Father, incorporated in the English province 13th August, 1710, was declared a Jubilarian 7th May, 1740, and died in the course of the year 1747.

between five and six hundred having a voice in it. The English provincial, F. Parkinson, arrived hither very dangerously ill; but I found him yesterday well recovered, though very weak." He died in England, 30th January, 1728.

N.B. There were two other Franciscan Fathers of his name: one died in 1750, the other in 1767.

PILLING, WILLIAM, younger brother of Rev. John Pilling, O.S.F., who died at Osmotherley,\* near Northallerton, county York, on 12th January, 1800, æt. 66, rel. 49, was a well-read scholar, a clear-headed theologian, and an exemplary missionary. After presiding over the literary establishment of his order at Baddesley,† near Birmingham, he departed to our Lord at Lower Hall,‡ near Preston, in Lancashire, on 4th December, 1801, æt. 60. He published: 1. "A Caveat addressed to the Catholics of Worcester against the insinuating Letter of Mr. Wharton,"§ London, 1785, 8vo, pp. 109. 2. "A Dialogue between a Protesting Catholic Dissenter and a Catholic, on the Nature, Tendency, and Import of the Oath lately offered to the Catholics of England." 3. "An argumentative Letter to the Rev. Joseph Reeve, on his View of the Oath said to be tendered by the Legislature to the Catholics of England."

POWELL, DAVID (GREGORY), was appointed superior of the Residence of the Immaculate Conception|| at Abergavenny

\* The proper name of the parish is Osmundelea, which had a collegiate church. Bishop Grandisson of Exeter, in a letter dated 15th July, 1338, expressly calls it "Ecclesia Collegiata de Osmundelea," Reg. vol. i. 54, 6; and again in his Register, vol. ii. p. 54. The provincial chapter of 4th June, 1665, accepted a property here (the gift of Mrs. Juliana Walmesley, but purchased in the name of Sir Godfrey Copley), for a missionary residence, called *Mons Gratiæ* (Register, p. 90); and on 15th November, 1666, F. William Shephard was appointed to serve it (p. 94). To its chapel, dedicated to Mary the Mother of Divine Grace, Lady Elizabeth Pierrepont, daughter of Robert Earl of Kingston, gave "a vestment, stole, maniple, veil, pall, and antependiums, of white flowered satin, with flowers of gold laid with gold lace and gold-coloured fringe, and two credences; also an alb, amice, altar-cloth, and corporal of fine linen and laced, all marked E. P." (Reg. 194.) In the sequel it became a retreat for some of the superannuated members of the province; and here they must have kept a school, for on 10th October, 1702, its *restoration* was declared expedient (p. 253). The Government meanly attempted in 1723 to deprive them of this asylum; but the Fathers wisely decided, on 17th October that year, that they would retain possession "*omnibus mediis licitis*" (Reg. 321).

† This mission I think they entered upon in April 1686 (Reg. p. 184). We meet with the school at Edgebaston in 1730, Reg. p. 365.

‡ A mission in the patronage of the Walmesley family. F. Howarden, O.S.F., was there in 1703, as I find in Bishop Smith's letter.

§ This unfortunate apostate, born in Maryland 25th July, 1748, joined the Society of Jesus at the age of 22, and died at Trenton, in New Jersey, with deep remorse, but without repentance, about the year 1833.

|| All clients of the Blessed Virgin-Mother of Jesus must admire and love



as early as 1738; and justly maintained the reputation of a superior classic scholar and a master of the Welsh language. We have collected nothing more of him than that he published a Manual and Catechism in Welsh. He died at Abergavenny on 12th October, 1781.

ROOKWOOD, or ROBERT ROSE, published at Douay the lives of three Capuchin friars, viz. Angelus de Joyeuse, Benedict Cansfield, and Archangel Gordon, whose portraits by Picart are exquisite. The volume is dedicated to Clare Mariana, abbess of the Poor Clares at Gravelines.

STANNEY, WILLIAM.—The treatise of this venerable man, "On the Third Order of St. Francis, commonly called the Order of Penance, for the Use of those who desire to lead a Holy Life, and do Penance in their own Houses," was printed at Douay in 1617. I cannot recover the date of the author's death.

WILLOUGHBY, GILES (A S. AMBROSIO), translated into English the golden treatise of St. Peter de Alcantara *On Mental Prayer*. It was published about the year 1632, whilst he was confessor to the nuns of St. Elizabeth's Convent at Brussels, and was dedicated to Lady Powis. He died early in 1660.

WESTON, JOHN BAPTIST, wrote "An Abstract of the Doctrine of Jesus Christ, or the Rule of the Friars Minors literally, morally, and spiritually expounded." Douay, 1718. This Jubilarian died at Douay in 1728.

[To be continued.]

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the Franciscans for their constant defence of her Immaculate Conception. Since the revival of the province their devotion to this Virgin Mother is most honourable to them. In the acts of the congregation celebrated at London in October 1632, an order was given that after Complin the brethren should always recite "*Tota pulchra*, &c. in honorem Immaculatæ Conceptionis." At the second chapter, held at Greenwich 15th June, 1634, the convent of York was designated "*Conventus Immaculatæ Conceptionis gloriosæ Virginis*." On 22d August, 1655, they enjoined "*quod sodalitas Immaculatæ Conceptionis promoveatur*." And when, in 1687, a new residence at Abergavenny was presented to the F. Provincial John Cross, it was styled, "*Immaculatæ Conceptionis B. V. Mariæ*." May we not attribute to her powerful interest with her divine Son that so few of the brethren, "rejecting a good conscience, made shipwreck concerning the Faith?" (1 Timothy i. 19.)

## Oratorium Parvum.

No. V.

## ST. PHILIP AND THE WORLD.

[VIII.]

THE world is wise, for the world is old ;  
 Five thousand years their tale have told ;  
 Yet the world is not happy as the world might be :—  
 Why is it ? why is it ? Oh, answer me.

The world is kind, if we ask not too much ;  
 It is sweet to the taste, and smooth to the touch ;  
 Yet the world is not happy as the world might be :—  
 Why is it ? why is it ? Oh, answer me.

The world is strong with an awful strength,  
 And full of life in its breadth and length ;  
 Yet the world is not happy as the world might be :—  
 Why is it ? why is it ? Oh, answer me.

The world is so beautiful, one may fear  
 Its borrowed beauty might make it dear ;  
 Yet the world is not happy as the world might be :—  
 Why is it ? why is it ? Oh, answer me.

The world is good in its own poor way ;  
 There is rest by night, and high spirits by day ;  
 Yet the world is not happy as the world might be :—  
 Why is it ? why is it ? Oh, answer me.

This very world saw Messias' birth,  
 And Mary was only a daughter of earth ;  
 Yet the world is not happy as the world might be :—  
 Why is it ? why is it ? Oh, answer me.

The cross shines fair, and the church-bell rings,  
 And the world is peopled with holy things ;  
 Yet the world is not happy as the world might be :—  
 Why is it ? why is it ? Oh, answer me.



What lackest thou, world? for God made thee of old;—  
Why, thy faith hath gone out, and thy heart grown cold;  
Thou art not happy as thou mightest be  
For the want of Christ's simplicity.

It is love thou lackest, thou poor old world;  
Who shall make thy blood hot for thee, frozen old world?  
Thou art not as happy as thou mightest be,  
For the love of dear Jesus is little in thee.

God has sent thee a Saint new heat to impart,  
Love is always at high-water mark in his heart;  
He will make thee as happy as thou mayest be,—  
'Tis Saint Philip of Rome who is sent to thee.

Thou foolish old world! kick not at his rule;  
Be content if he send thy grey hairs back to school;  
He will make thee as happy as thou canst be,  
For he will bid Mary pray for thee.

Poor world! if thou cravest a better day,  
Remember the Saints must have their own way.  
I mourn thou art not as thou mightest be;  
But the love of God would do all for thee.  
And Jesus and Mary would set thee free,  
Hadst thou ears to hear, and eyes to see,  
What good Father Philip has done for me:  
For the love of God is the creature's liberty. φ

## Reviews.

### BALMEZ.

*James Balmez, his Life and his Works.* By A. de Blanche-Raffin. Paris, Sagnier and Bray; London, Burns and Lambert. (Jacques Balmès, sa Vie et ses Ouvrages, &c.).

IT is impossible to read the admirable work of Balmez on the effects of Catholicism and Protestantism on European civilisation without feeling a desire to know something of the author of so remarkable a production. Little as the English world knows of Spain and the Spanish Church, the mere fact that such a book should come forth from so unknown a region is in itself sufficiently interesting. We cannot help wishing not only to know the writer himself personally, but to glean what information we can respecting his position in the religious and social state of his country, and to be made acquainted with any other writings that he may have put forth.

M. de Blanche-Raffin has here supplied our want, and has gathered together all that deserves a permanent record. Personally acquainted with Balmez, and ardently appreciating his remarkable merits, he has presented us with a very interesting specimen of literary and religious biography, and in the latter half of his volume has given a critical account of the various publications which proceeded from one of the most vigorous and philosophic of modern writers. We shall endeavour to incite our readers to turn to M. Blanche-Raffin's work itself, by giving them a summary of its contents, including both the life and the general writings of Balmez.

James Lucien Balmez was born at Vich, in Catalonia, on the 28th of August, 1810. His parents were poor, but intelligent, virtuous, and pious. His mother, Theresa Uripia, was especially distinguished for the energy of her character, and devoted herself assiduously to the education of her children. Strict almost to excess, she checked with severity the smallest offences of her son; she inspired him with a profound love for the Blessed Virgin, whom she represented as a mother ever ready to assist us. Every morning she heard Mass in the church of St. Dominic, and before leaving, knelt before the altar of St. Thomas of Aquin, the patron of scholars, and begged of him to obtain for her son learning and piety. From his infancy he was endowed with extreme vivacity of mind and character. The strictness of his mother, and the passion for study which early developed itself, checked or regulated this ardour. He was sent to the seminary at Vich. There



three years of Latin were followed by two of rhetoric and three of philosophy; the ninth year was devoted to the first lectures in theology. During all this time his conduct did not call for a single reprimand. Destined for the priesthood, he subjected himself from his youth to the strictest discipline. "I was not seen any where," said Balmez to M. B., "except at my father's house, at church, at the seminary, at a few monasteries, with which I had frequent intercourse, and in the episcopal library, which I did not leave till the doors were closed." He was extremely obedient and respectful to his superiors. In 1826, having attained his sixteenth year, he was sent to the university of Cervera, where he was placed on the foundation. At Cervera Balmez soon attracted notice. His slender frame, bending under the weight of his heavy mantle; his thoughtful but animated expression; his serious and retiring demeanour; but above all, the wonderful fertility of his mind, made him known throughout the university. His method of study was remarked: leaning on the table, with his forehead in his hands, he read a few pages; then covering his head with his mantle, he remained long absorbed; at length he aroused himself, as if from sleep. In reply to one of his friends, he said: "Read little, choose your authors well, and think much; this is the best method of study. If we were contented with knowing what is to be found in books, knowledge would make no advance; it is necessary to learn what others have not known." It is said that he had adopted this method from his earliest years. At the age of twelve or fourteen, when he was studying philosophy at the seminary at Vich, this precocious habit of reflection had enabled him to make great progress. A man of age and authority having asked him at that time what was his manner of study, "I labour," said he, "to resolve questions myself, before I read the solution." "This is losing much time," said the other; "it would suffice to open the book." The scholar received the advice with respect, but he persisted nevertheless in his custom. His companions only reproached him with one fault, viz. his passion for retirement. He sometimes avoided his most intimate friends; "Pardon me," he would say to them afterwards; "at that moment I could not tear myself from my meditation. You accuse me of ingratitude and pride! God knows me! what proof will you have of my attachment?" This love of retirement was, indeed, only a symptom of that powerful instinct which led him to study. In the second year of his abode at Cervera he had a severe attack of the complaint which afterwards proved fatal. The doctors gave him up for a time, and he received the last sacraments; he

recovered, however, and the whole university returned thanks by attending Mass in the chapel of our Lady del Cami. This festival, which attests his precocious fame, took place in 1828, in his eighteenth year. He remained very weak, and the medical men sent him back to his family, saying, "This young man will never be able to do much, he is very delicate." Having recovered after some time, he returned to Cervera. During this convalescence his moral and physical organisation had made great progress; day by day he became more fit for the vast labours which he meditated. "From my seventeenth to my nineteenth year," he declared, "my mind underwent a sensible change; I saw more clearly." We have said that "to read little and choose his authors well" was one of his principal rules. It is allowed by all that he passed four whole years at Cervera without reading any thing but the *Summa* of St. Thomas, and his commentators Bellarmine, Suarez, and Cajetan. During these four years he made an exception only in favour of one book, viz. the *Genie de Christianisme* of M. de Chateaubriand. St. Thomas was to him an inexhaustible mine; "All," he said, "is to be found there, philosophy, religion, politics. In these short formulæ all these riches are contained." From that time he began to collect, without suspecting the use which he was to make of them, the elements of which he afterwards composed his *Fundamental Philosophy*.

This profound study of the doctrines of the great theologian St. Thomas appears to have been the foundation of all the acquirements of Balmez. On this basis he built the whole edifice of his works. His first abode at the university having extended to seven years, he had leisure, after having studied St. Thomas, to enter upon many other parts of the domain of knowledge. His fundamental method of completely mastering what he learned was again applied. Few volumes in the library at Cervera or Vich escaped his search; he asked for several volumes together, and carefully looked over the table of contents. When an idea, a fact, or any thing new, struck him, he read that part of the book, and took notes of it; the rest, known by his previous studies, was laid aside. His memory was thus furnished with an immense amount of information, and, thus carefully cultivated, its powers were astonishing. One of his biographers relates that at the age of twenty-two he knew by heart the tables of contents of many volumes. "Interrogate me," said he one day to his fellow-student Matthias Codony. The latter took a volume of the *Summa* of St. Thomas; Balmez recited the index without hesitation. He did the same with the second volume of



*Don Quixote*, and the *Philosophy of Eloquence* by Cupmany. "James," cried Codony, "thou art a magician, or God has made thee a prodigy of memory."

In the year 1833 Balmez was twenty-three years old. The seven years he had spent at the university, while developing the powers of his mind, had left the virtues of his youth in all their primitive purity. He combined a modest deportment with the vivacity of his age. One of his fellow-students, Xavier Moner, who lived in the same room with him for many years, writes thus: "In our room we indulged in the amusements of children. I taught him to play at chess; in a few days he became more skilful than I was; seldom was I able to win a game. How often had we disputes on the subject, and how often was the chess-board thrown out of the balcony! I knew French, and he asked me to teach him; but he was very soon able to teach me. At this time he spoke and wrote Latin better than Spanish." A bachelor, and afterwards a licentiate in theology, he quitted the university at the end of the collegiate year 1833. He was soon after called to the priesthood, having prepared himself for it by a retreat of one hundred days. He was sent back to Cervera to complete his studies; there he delivered conferences, and filled the post of additional professor; he thus devoted two years more to self-instruction.

During these two years Spain made her first steps in the path of revolution. We learn from himself that at this period he imposed on himself a strict neutrality. In 1835 he competed with many rivals for an honorary diploma, decreed every year by the university to the most distinguished of her scholars, and obtained it. It was customary for the successful candidate to pronounce an eulogium on the reigning monarch. Queen Christina was then regent of the kingdom: the civil war about to break forth in the mountains of Catalonia rendered the task of the young doctor a very delicate one. "I did not say a word on politics," says he; "I confined myself to celebrating the re-opening of the universities."

Balmez, having exhausted the resources which the university of Cervera could afford for his instruction, retired to his native town, and passed four years there in study and retirement. This retreat, necessary for ripening his mind and character, appeared irksome to him at first. Some letters written by him a short time after his return from Cervera display an impatience which his friends had the wisdom to check. In one of these, addressed to his friend Don Antonio Ristol, Balmez shews his desire to go to Barcelona. "I have not any occupation here," says he, "but a few lessons ill rewarded;

and I have awaited in vain the end of the civil war. I am like a bird in a cage; my health is in danger of suffering. But what shall I do at Barcelona? perhaps undertake the education of some child." Ristol replied: "I do not approve of your project; at your age, and in your position, it is natural for you to desire to improve your lot. Have patience, you will become a professor of the university, or a publicist." This decided reply, aided, no doubt, by Christian resignation, checked the ardour of Balmez. In 1837, a professorship of mathematics having been founded in the town of Vich, he sought to fill it, and was chosen in preference to his competitors, although he had not as yet acquired much proficiency in the exact sciences. His wonderful activity and application of mind easily mastered all kinds of studies; and besides, the positive sciences had peculiar attractions for him. Before leaving Cervera, Balmez had studied law; Domat, Vinnius, and the rich collections of Spanish legislation, were become familiar to him. In his leisure at Vich he devoted himself to several other branches of study in their turn.

While thus engaged, the civil war was raging around him. Although he devoted the greater part of his time to general studies, he observed with attention the phases of the revolution and the war. With the map before him, he traced all the movements of the armies; and while he formed the judgments which he afterwards pronounced upon these events, every particular scene of the drama, every detail, every date, made a deep impression on his mind.

His friend Ristol, conversing with him in the year 1836, asked him: "What do you think of the war? is it nearly over?" "We are only in the middle of it," replied Balmez, "and Isabella will triumph." Sometimes the noise of arms resounded even to the retreat where he assembled the young students of Vich; suddenly the tocsin of alarm would interrupt his lectures. The most interesting details of the life of Balmez at this time have been given us by one of his scholars, Don Antonio Soler, now an advocate at Vich. "His manner of teaching," says he, "delighted us; he was scarcely less delighted himself. Our attention in listening to and profiting by his instructions was his greatest reward. He gave us lectures not only in mathematics, but in logic, metaphysics, and history; in a word, he taught us to study, and to be men. He was unprovided with books. Every thing seemed to oppose his studies,—political events, the place of his abode, and the condition of his family; but difficulties only seemed to augment his courage. I remember hearing him say that every man who undertook to do any thing great ought to fix on an



object, and pursue it with perseverance even for fifty years if necessary. Such was the strength of his will, and such the secret of his wonderful knowledge. It often happened that he passed several hours of meditation alone and in the dark, especially in the winter evenings. 'The same,' he said, 'as the digestion of bodily food requires a certain time, so every hour of reading should be followed by several hours of meditation and reflection, in order to bear its fruit.' His faith and piety were solid, and arose from deep conviction. In his religious exercises he loved to pass unobserved."

This account of the piety of Balmez is very just; but, internal and veiled as it was, it shewed itself in action. The influence of his mother's lessons left an indelible impression on his mind, and he faithfully observed the practices recommended by the Church. Whilst yet a student at Cervera, he devoted a portion of his scanty funds to the Masses in the church of the Piedad. He had a special devotion to his patron St. Lucian, the martyr venerated in his native town. We cannot doubt that he invoked also St. Thomas of Aquin, the angel of the schools, who was chosen as his protector by the solicitude of his mother, and whom he studied so assiduously and passionately. The *Following of Christ* was constantly in his hands, and he read the ascetical writers of Spain with the threefold love of a Christian, a patriot, and a man of letters. "You know," said he to two of his friends, "whether orthodox doctrines and feelings are deeply rooted within me. Well, I never read prohibited works without feeling the necessity of returning to the Bible, the Imitation, or Louis of Granada."

In the beginning of the year 1839 a journal called the *Catholic of Madrid* announced for competition a treatise on clerical celibacy. Balmez obtained the prize, viz. the insertion of the article in the journal. About this time he closed the eyes of his mother, Theresa Uripia. At this period, 1840, being about thirty years old, he and his brother went to live at Barcelona.

The year 1840 was, in the history of Spain, almost what the third act is in a tragedy. The events accumulate, the passions are developed, and the interest of the spectator reaches the highest point. Towards the close of the preceding year, the treaty of Vergara had caused the Carlist party to lay down their arms, and the revolution now loudly demanded the spoliation of the Church. At this moment of excitement a pamphlet appeared, called *Social, Political, and Economical Observations on the Property of the Clergy*; it came from the press of an obscure town in Catalonia, and the name attached

to it was wholly unknown; but in every page it evinced learning, philosophy, and eloquence of the highest order. It shewed European society gradually emerging from barbarism, and being transformed by the Church; ecclesiastical property was one of the instruments of this improvement. In the middle ages, when every thing was strongly attached to the soil, feudal violence was opposed and conquered by a sort of feudal charity; the Church devoted all to the work of mercy. Possessing property in order to be free, rich in order to be beneficent, she received in turn, from the hands of God and men, all the elements of power, and applied them to realise more and more the ideal of divine justice. The writer shews that in these times society will not be benefited by stripping the Church. He shews that the richest countries are eaten up by pauperism, while Spain, called a nation of sluggards and monks, is not thus situated. In Spain, moreover, certain provinces, where the Church has the same proprietary rights as in the rest of the kingdom, present the appearance of remarkable prosperity, among others Catalonia. The riches of the clergy are not, therefore, a source of misery to society. Instead of stripping the Church, you should promote industry, augment already existing capital, stimulate emulation, sustain rising efforts, repair losses sustained, and console and aid the unfortunate,—in a word, encourage the weak by the aid of the strong, and ameliorate the lot of the wretched without violently destroying the established order of things. "Besides," said he in conclusion, "the moment is ill chosen to make a first attack on the legitimacy of ecclesiastical property, when Europe already hears the cries of an impatient multitude ready to take up arms against the rights of private property, which are less sacred and less beneficial than the rights of the Church." This work acquired a brilliant renown for its author, whose name was James Balmez.

In the same year he published his *Political Observations on the Condition of Spain*. This pamphlet was not only a work of remarkable merit, but its publication was an act of distinguished courage. The civil war was just over; Cabrera, the last champion of the Carlist cause, had entered the French frontier; Espartero, at the head of his victorious army, dictated laws to the Regent, publicly insulted the majesty of royalty, and excited the violence of the populace against the court, then transported to Barcelona. A young advocate of the same name, Balmez, carried away by his chivalrous courage, had purchased with his life the honour of protesting against these perfidies; he was dragged through the streets of the town, and stabbed under the windows of Maria



Christina. A month later, the widow of Ferdinand VII. signed her abdication at Valentia. It was on the theatre of these events that Balmez published his *Observations*. The danger which he thus braved gave greater eloquence to his pen. Some of his friends were alarmed at the risk which he was about to incur; but others, on the contrary, encouraged him by the noblest motives. This was his first appearance on the field of politics.

Before composing these two pamphlets, Balmez had commenced, and made considerable progress in, his great work on civilisation. The original plan of this book was very limited. He was not aware of his own powers, and only thought of composing on the subject a mere memoir, such as that which had appeared in a Madrid newspaper in 1839 on clerical celibacy. But when he considered the subject, the comparison between Protestantism and Catholicity in their relations with European civilisation unfolded itself before his mind on a magnificent scale, and it became impossible to limit himself as he had originally intended. There is no doubt that Balmez was led to his undertaking by the desire of refuting some assertions of M. Guizot, universally circulated under the authority of that brilliant writer. The political part played by the French publicist increased still more the danger of the errors to which he had given currency. Few minds within a certain sphere of Spanish society escaped the *prestige* of these paradoxes. Protestantism was thus introduced in two ways: on the one side, by the English influence which supported Espartero; and on the other, by the sympathy which united the *modéré* party in Spain to the *doctrinaire* school of France. We know from his own authority that this work was his day-dream, and his hope in this world. The thought of it was present to him when sleeping, teaching, and walking. In 1840, at the request of his friend the Canon Soler, he had translated and published at Vich *The Maxims of St. Francis of Sales for all the Days of the Year*; and a little later he interrupted his other tasks for fifteen days in order to write an elementary book called *Religion explained to Children*, a sort of catechism, skilfully composed, which is known as far as the Spanish language extends.

At the suggestion of his enterprising publisher, Saulo, Balmez went to Paris to arrange the publication of his *Protestantism* in French simultaneously with the Spanish edition. M. Blanche-Raffin was chosen to translate it, and the author himself assisted in the commencement. Before he returned to Barcelona, Balmez visited England, and was much struck with that country. He admired especially the religious

feeling still burning under the restraint of Anglicanism. In France, on the contrary, incredulity prevailed in every thing. The manners, ideas, laws, every thing was there marked with a levity and want of forecast which inspired him with sinister forebodings. "Your society," said he often to M. B., "is gnawed away by an evil which is not yet seen by your statesmen, but its fearful effects will one day be apparent. Radicalism has passed from the religious order of things to the political. In vain do superficial minds, with you, rely upon the peace which is maintained on the surface by skill, stratagem, and force. Our Spain, agitated as she is by disturbances and war, is at bottom in a far better condition."

Such was the language of Balmez during his first stay in France in 1842. Yet he entertained hopes of that country for the future from observing symptoms of returning Catholic faith and practice among the youth. He arrived in Paris in April 1842, and left it to return to Barcelona in the ensuing October. He made a short stay at Madrid *en passant*. On his return to his own country he was watched by the police of Espartero. His opinions in favour of the royal authority, and his zeal for the interests of the Church, then persecuted by the dictator, made him suspected of having, while in France, conspired with the refugees of the *modéré* party; but this was not the case.

After his return to Barcelona he divided his time between his work on Protestantism and a review called at first *La Religion*, and afterwards *La Civilizacion*, founded by him in conjunction with two friends. This was unquestionably one of the most interesting periodicals which, not the religious press merely, but the whole of the Spanish press produced. After a year and a half's co-operation with his friends, Balmez left them, and undertook a periodical called *La Sociedad*, devoted to those lofty philosophical, political, and religious questions for which his mind was evidently fitted. *La Sociedad*, supported by the writings of Balmez alone, subsisted about a year, and his reputation steadily increased. In its pages appeared the Letters on Scepticism, which were afterwards enlarged and collected in a volume. This work is composed of a series of discussions on the principal difficulties which occur to the mind of an infidel. Vast knowledge of theology is found in them, as well as the most intimate acquaintance with the human heart and intellect. About this time also he composed a work on logic, called *El Criterio*, which is esteemed in Spain as one of his best productions. It is adapted to the least cultivated minds, and at the same time worthy of the attention of exalted intellects.



We have now reached one of the most important phases of the life of Balmez. The fame of his writings had fixed on him the attention of all elevated minds; and his political doctrines, developed in the pages of his review, revealed him as the eloquent interpreter of opinions which had hitherto been without an organ. His object was to unite the royalists of both parties, Carlists and Christinos, in support of the throne; and for this purpose he went to Madrid, and there founded a weekly newspaper, called *El Pensamiento de la Nacion*, in February 1844, six months after the fall of Espartero. His political writings soon became limited to this journal, in which he was assisted by a few friends, and especially by Don D. G. de los Santos.

His programme was this. He desired a government for Spain which should respect the past, be attentive to the present, and provide for the future,—a government which would receive the rich religious, social, and political inheritance bequeathed by their ancestors,—a government solid, just, majestic, devoid of pride, cruelty, and disdain. He demanded the revision of the constitution of 1837, by which he thought the power of the crown had been too much diminished.

Such was the principle upon which his politics rested. He laboured to restore the Spanish monarchy with its ancient *éclat*, but he wished that the nation should share in deciding the lot of the country through the medium of a wisely-elected Cortez. During the course of three years, the principal interests of Spanish society brought under discussion by events and in the debates of Cortez were made the subjects of articles profound, penetrating, and always brought to a practical conclusion. The influence which this paper exercised was great. It had in its favour the deepest instincts of the Spanish character, the dearest traditions, and the most ancient and salutary customs. The interpreter of feelings which were every where diffused, it awakened in men's minds sentiments which were easily excited. In a short time it became the guide, the moderator, the oracle of the great religious and monarchical party. Two sorts of enemies rejected and combatted its influence—the party of the *progressistas*, and lower ranks of the *moderados*. Since the fall of Espartero, the *progressistas* were too weak, too little esteemed, to oppose a sufficient opposition by themselves; but the *moderados* were formidable adversaries. Their conduct towards Balmez is worthy of attention. As we have already hinted, this party was divided into two classes.

The *noblesse* of ancient family and large fortune, engaged in the revolution since the death of Ferdinand VII., had

formed a party of themselves, and although always considered as devoted to the new dynasty, were already privately inclined to a compromise. With these Balmez found supporters. All the rest of the *moderado* party might be likened to that numerous and ambitious *bourgeoisie* which had caused the revolution of July in France, and preserved the crown for the house of Orleans. The opinions of Balmez were doubly odious to this party, because they admitted the Carlists to a share of influence and honours, and because they checked the revolution.

In the summer of 1844 the Marquis de Viluma, then Ambassador in England, was summoned to take part in a ministry formed under the auspices of Narvaez. Before accepting the portfolio which was offered him, he wished to come to an understanding with his colleagues on the government programme. His proposals were bold: it was a plan of counter revolution. M. de Viluma was one of those members of the aristocracy who had given the hand to Balmez. He proposed to reform the state by the royal authority; to suspend the sale of ecclesiastical property; to restore to the Church the domains not already alienated; and to make a concordat with Rome. This plan was resisted by the *moderados*, and M. de Viluma, who would not consent to half measures, withdrew. Since that time he has been regarded as the principal statesman asserting the opinions propounded by Balmez. The recommendations of the latter and the projects of the Marquis are justified by the fact that this programme was soon afterwards executed piecemeal by Narvaez and the different cabinets formed by the *moderados*. The constitution of 1837 was recast, and the revolutionary element to a certain extent removed. The Cortez, it is true, was called to consummate this work, but those who are acquainted with the parliamentary history of Spain know that the part which it played in this matter was merely passive. The reconciliation with Rome also was made nearly on the basis recommended by Balmez; only it was done late and with a bad grace, after new disasters and the course of time had increased the distress of the Church.

*El Pensamiento de la Nacion* pursued its course quietly but firmly; no injurious language, no personalities, no violations of the law. The age of the Queen now called the attention of all Europe to the question of her marriage; Balmez asserted and maintained with all his abilities the claim of the eldest son of Don Carlos. This union of the two branches of the royal family was the crowning measure of his policy; it was the reconciliation of the past and the future, of authority



and liberty, of monarchy and representative forms. In order to take away all offence, Don Carlos had abdicated; his son took the title of Count de Montemolin, giving up that of Prince of the Asturias, heir presumptive to the throne. Balmez exercised the principal influence on the abdication of Don Carlos, and on the language adopted by the Count de Montemolin. It will be recollected that the manifesto published by the Count contained, prudently expressed, a pledge in favour of the doctrines of liberty; it appears certain that it was corrected by Balmez. It is dated the 23d of May, 1845, and he had been for some days previously in France; he passed the summer of that year in Paris and Belgium.

In this contest *El Pensamiento de la Nacion* had the support of a considerable party in Spain. The masses of the people, in the greater part of the provinces and in some cities, felt then, and feel still, a decided sympathy for the Carlist cause. That party, represented by its leaders, encouraged and assisted Balmez. In receiving advice, guidance, and doctrines from a young author, that party gave a rare example of docility; this obedience was owing to his sacerdotal character and his well-known devotion to the interests of the Church. From the same causes Balmez had succeeded in inspiring many of the partisans of Isabella with the desire of a reconciliation. Not only did *El Pensamiento de la Nacion* find support and great encouragement, but a new journal, *El Conciliador*, founded at the instigation of Balmez, became the organ of a young school of Catholic writers. It was established in 1845 as a daily paper, to aid the efforts of the weekly journal edited by Balmez. Nothing could be more elevated, liberal, or more nobly patriotic, than its spirit. Among the most esteemed statesmen of the *moderado* party, several openly avowed their preference for the match proposed by Balmez.

When the question had been decided by the double marriage, *El Pensamiento* ceased to appear, having had an existence of three years. Shortly afterwards he published his political works in one volume. At this time, 1846, Balmez completed one of his great works, his *Philosophie Fondamentale*. The ten books of which it is composed were written during the most active period of his life.

At the same time, let it not be supposed that the *Fundamental Philosophy* is a book of vague ideality or philosophic reverie. By no means. The Aristotelic mind, that is, the exact and mathematical, prevails there. Such, we know, is one of the characteristics of the philosophy of St. Thomas, a characteristic which in that doctor is accompanied by a power of intui-

tion, resembling, as it were, angelic vision. Something similar is remarked in the philosophy of Balmez. Unlike many other distinguished writers, the author of the *Philosophie Fondamentale* rises to the loftiest contemplations, descends from them, and again rises, without for a moment losing the ease, the simplicity, and the clearness, which are the usual attributes of his genius. Nowhere are his ideas more lucid, or his language more transparent, than in his treatises on metaphysics: an extraordinary merit, which, together with great power of penetration, certainly constitutes a philosophic mind of the first order. The four volumes of the *Fundamental Philosophy* were published in 1846. He composed them principally for the purpose of substituting a sound philosophy for those undefinable systems from the banks of the Rhine, which, adorned by the French Eclectics, penetrated into Spain. The half Protestant, half Pantheistic school of Germany and France was thus combated by the Spanish writer on both the fields which it had invaded, viz. politics and philosophy. Balmez thought, with justice, that this work would be no less useful in France than in his own country. In the year 1845, during his second visit to France, he desired the assistance of M. Blanche-Raffin in translating it.\*

Nevertheless, the object he had in view was not yet fully attained. In order to accommodate his doctrines to the use of colleges and universities, it was requisite to reduce them to more simple proportions. Such was the intent of a new work, called *An Elementary Course of Philosophy*. Divided into four parts, logic, metaphysics, morals, and the history of philosophy, this latter volume gives in a short, clear, and methodical form, a complete *résumé* of philosophic science.

In the spring of the year 1847 Balmez had finished the publication of these two works. The collected edition of his political writings was in the press at this time. For six months he had given up his periodical labours, and he enjoyed an interval of leisure. His impaired health demanded the relaxation of travelling. After spending a month in the mountains, he went to Paris; it was the third time he had visited France. He passed rather more than a month there. About the middle of October he returned to Madrid.

We now come to the period of the publication of his work on *Pius the Ninth as Pontiff and as Sovereign*. The appearance of this work caused much sensation in the public, both of Madrid and of Spain generally. The friends and admirers of

\* M. Blanche-Raffin states in a note, that with the aid of two friends he is engaged on a complete translation of the philosophical works of our author into French.



Balmez were almost all seized by a feeling which inclined them not to eulogise but to blame him; his strongest partisans and most confiding disciples censured it as untimely only. To the serious Spanish mind the political reforms of Pius IX. seemed imprudent and excessive. This feeling was increased by the praises which, in Spain as well as in the rest of Europe, they received from all the revolutionary party. It is true that Balmez carefully mentioned the reservation which the Pope had himself made in favour of the principle of authority. What he approved was, the more complete reconciliation of liberty and authority.

While his friends mingled their usual expressions of sympathy with their criticisms, some obscure opponents assailed the author of *Pius IX.* with sarcasms, abuse, and calumnies. The list of pamphlets published in different parts of Spain for and against this work is a long one. Some of his zealous disciples undertook to defend him. Before going to Paris, he had said: "The question of the change in Roman politics is the most important and the most difficult in Europe. But I am but little disquieted thereby; for every thing there is bound by a chain of gold, of which the first link is riveted in heaven." "Pius IX.," he observed later, "is, in an eminent degree, a man of prayer. This is the reason why I have no fear for his final success. What can the revolution do against a man united to God, who, seated on his throne, says, I will not depart hence? If he be removed, another will take his place. Besides, what are Rome and Italy without the Pope? If he were not there, they would certainly soon seek his return." He avowed that he had never written with so much enthusiasm. Several times he was compelled to lay aside his pen, to avoid being carried away by it. "In publishing this work," says Don Antonio Soler, "he wished to prevent the least sign of disapprobation or mistrust on the part of Spain towards the Pontiff." "He interposed between the Pope and insult," writes another of his friends; "he offered himself as a holocaust for Catholicity." Don Antonio Ristol, an old and faithful friend, also blamed the publication of the *Pius IX.* as inopportune. "Know," replied Balmez, "that I took up my pen in accordance with the dictates of my conscience. My conviction of having done well is so strong, that if I had to write the work over again, I would not add or abridge a single word."

A short time before the great events of February and March 1848, Balmez had quitted Madrid to retire to Barcelona. He there occupied himself with translating his *Elementary Course of Philosophy* into Latin, a task which had

been recommended to him by Mgr. Affre, the Archbishop of Paris, who was so soon to become a martyr.

The malady which was so near proving fatal to Balmez in his seventeenth year, at the University of Cervera, will be in the recollection of our readers. At a later period, in the spring of 1841, he had a new attack of the same kind. This attack was subdued by a remedy which had been often and too unsuccessfully recommended to him, viz. *repose*. During a great part of the time which he devoted to public life he had to contend against sufferings which ultimately proved fatal. When he left Madrid for the last time, says Don Antonio Soler, he bore with him a fatal malady. The end of his labours and day of his reward was come. "On the 14th or 15th of May," said his brother, Don Miguel Balmez, "we were conversing together alone, seated on a sofa; suddenly he was seized with a shivering fit." It was the first symptom of an attack which, from the commencement, was incurable. The physicians advised that he should try the invigorating air of his native mountains. His brother and his family accompanied him from Vich. When he first arrived, a momentary improvement gave hopes. He once was able to take a walk, and visited the places where the studious hours of his youth had been spent. But in vain. "Very soon," says Don Antonio Soler, "his clear intellect understood that his last hour was nigh. He offered the sacrifice without murmuring. Nevertheless, one might perceive a slight wish to live,—a last instinct of our nature, which proves how true it is that death is a punishment." On the 19th of June he was still able to rise, and he loved to see some of his friends around him. The solicitude of his relatives limited the number of these visitors as much as possible. On the 21st he asked for a confessor. The holy viaticum was given him. The next day, the Feast of Corpus Christi, the Host was consecrated in his chamber. "He has just received the Holy Sacrament with much devotion," writes the Canon Soler. Two days later, a famous physician of Barcelona, Doctor Gil, summoned to Vich to a consultation, declared, in conjunction with his brethren, that the complaint was consumption, and incurable, "You cannot imagine," writes Don Miguel Balmez, "how resigned he was amid his sufferings. No one heard him utter a complaint." "What a consolation," writes the Canon Soler, "to see him thus immolated on the altar of the Divine will! He wills only what God wills, and in the manner that He wills it; a happy presage that this great soul, swallowed in the bosom of the Divinity, will very soon begin to fulfil the Divine will for a



happy eternity." A short time before his agony, one of his friends having asked him how he felt, "Thank God, all is well," replied he. "There are two men in me, the one spiritual, the other corporeal: the corporeal man occupies me but little."

The two last days of his life were attended by convulsions, attacks of delirium, and paroxysms. During the calm and lucid intervals, his soul, sustained by the exhortations of one of his friends, was constantly raised to God. The holy viaticum was brought to him for the second time, and he also received extreme unction. "Two hours before he expired," says a letter of Canon Soler, "he made them understand that he wished to see his confessor. The latter came. As soon as he perceived him, Balmez expressed his contrition with the signs of a touching sorrow." An image of the Blessed Virgin was placed near his bed, and the eyes of the dying man were ardently fixed on it. He died on the 9th of July, 1848.

So premature a death afflicted all Spain; for in spite of differences of opinion, every Spaniard was accustomed to regard Balmez as one of the glories of his country. His youth and daily increasing fame made his sudden removal from the world felt as a misfortune by all, and especially in his native town of Vich. Don Antonio Soler speaks thus: "Scarcely had he expired, when we all felt that he formed part of the national glory. . . . His obsequies were worthy of a prince of the Church. Every person of note in the town of Vich, whatever might be his rank or profession, assisted at the funeral. The municipality attended in a body, which takes place only on extraordinary occasions. A general officer, Don Ramon de la Rocha, who was passing through the town, desired to pay a tribute of respect to his memory in the name of the army." Instead of the modest funeral which he had himself asked for in his will, the whole town, the alcalde, the municipal body, the Bishop elect of the diocese, and the chapter of the cathedral, resolved to pay the greatest honours to his remains. A considerable number of the inhabitants of Vich accompanied his bier, bearing funeral torches. The seminary where he had first studied sent its professors and a number of its pupils. The municipality decreed that one of the public places should be named after him.

A venerable canon of the town, in announcing these events to a friend, writes thus: "In the misfortune we are lamenting, I do not so much consider the loss of the precious jewel which adorned our town, as the injury done to society by the destruction of this powerful support of the Church. Happily

the luminous writings of Balmez will not descend with him into the tomb; they will keep his memory fresh. . . . The more his writings are studied, the more will his fame increase. May he repose in peace, and intercede for us!"

It may be said that this was the language of the whole Spanish Church. In a great number of the illustrious sanctuaries of the kingdom, the magistrates and the *élite* of the nation attended at services for him. Many funeral orations, delivered and printed, shew how much interest he had excited in the minds of the clergy. Absorbed by the desire of diffusing the truth much more than by the care of adding to his own reputation, he had never sought ecclesiastical dignities or literary distinctions; however, a few months before his death, he was elected a Member of the Royal Academy of Madrid by the unanimous desire of the academic body.

Balmez had conceived many projects. He had an idea of continuing his journal, for the purpose of publishing the works of Count Joseph de Maistre, for whom he entertained a lively admiration, with commentaries of his own. He also meditated the establishment of a kind of Catholic Athenæum at Madrid, in order to sustain and guide the religious revival in Spain; the *élite* of the nation throughout the kingdom were to have been invited to co-operate in the undertaking, and the society was to have published many works, both ancient and modern, adapted to give a Catholic tone to literature, science, and history. A short time before his death he was about to establish a professorship at Madrid; he was also engaged on the plan of a Catholic review. In fine, he intended at a future time to write a treatise on theology, an abridgment of sacred history, and memoirs on the events that have taken place in Spain since 1833.

Under the title of *Letters to a Seminarist*, he had begun a work, the object of which was to trace out a plan of ecclesiastical studies. Besides the Latin version of his *Elementary Course of Philosophy*, and the fragment on the French Revolution, numerous notes for a book on mathematics were found among his papers at the time of his death. Other writings, of an earlier date, especially a memoir on the conduct which ecclesiastics should observe towards unbelievers, have appeared in the collection of his posthumous works. Unfortunately some pages of infinitely more value still remain in obscurity. At the time when diplomatic relations were renewed between Spain and the Holy See, Balmez drew up an account of the religious, political, and social condition of his country. This work, which is said to be of great merit, was addressed to Pius IX.



On his deathbed the Christian publicist received a *Consultum*, in which the Sovereign Pontiff interrogated him on the right to nationality and independence. He did not live to answer it.\*

In 1844, Gregory XVI. had accepted the tribute of a copy of the *Protestantism and Catholicity*, and had placed it in his private library. Mgr. Brunelli, the envoy extraordinary of Pius IX. in Spain, called Balmez "a Father of the Church for the present time" (*El Santo Padre de la epoca*). The feeling which was the most predominant during the whole life of Balmez, in his actions as well as in his writings, was his devotion to the interests of the faith. The second volume of the *Fundamental Philosophy* had been denounced to the Sacred College of the Index at Rome as infected with error. "I have read the book again and again," said he to a friend; "I believe that it contains no dogmatical error. Nevertheless, whatever may be my opinion on this point, I shall not take up my pen to defend it. If a single proposition is condemned, I shall withdraw the whole edition, and have it burnt. At the same time, I shall announce in the journals my obedience to the decision of the Church." Happily the scarcely-formed suspicion vanished. The public heard nothing of the affair. Instead of censure, the work received the warmest approbation at Rome. One of the things upon which Balmez depended to preserve him from errors, says one of his biographers, was the great attention which he paid to all admonitions given with sincerity. He charged some of his most intimate friends to point out to him the slightest mistakes in his writings.

At the time when his *Pius IX.* was violently attacked, he wrote thus: "Truth, virtue, conscience, God; these are the points upon which our looks should remain fixed. All the rest passes away."

To the prospect of temporal honours, and the favour of the great, he was insensible. From his childhood called to the ecclesiastical state by a decided vocation, he often repeated that he would always have made the same choice.

Balmez was a little below the middle height, and of weak and slender frame. His pale and delicate complexion indicated a habit of suffering, and even his walk revealed the weakness of his health. At the same time this appearance of languor over his whole frame was combatted by the animation of his looks. His forehead and his lips bore an impress of energy, which was to be seen also in his eyes, black, deep-set, and of an unusual brightness. The expression of

\* Vida de Balmez, par Don B. Garcia de los Santos.

his countenance was a mixture of vivacity, openness, melancholy, and strength of mind. Reserved but cheerful with strangers, he was cordial with his friends. His family affections were very strong. The recollection of his mother every day affected him anew. He was very much attached to one of his little nieces; he could not speak of her without his eyes filling with tears. Don José Maria Quadrado, who had the best opportunities of knowing and observing Balmez at the time when he had been matured by age and experience, thus closes his description of his manners and character: "A careful observer of all his sacerdotal duties, he found in the practices of asceticism that vigour which he displayed in his intellectual labours. The distribution of his time was extremely methodical, and his pleasures consisted only of his intimacy with five or six friends. Sincere in his opinions, and full of tact in his counsels, he was profoundly acquainted with the human heart, not only in its sublimest aspirations, but also in the emotions excited in it by the common incidents of life. Independence was more pleasing to him than flattery. He honoured his friends by giving them proofs of the most perfect confidence. His sensibility was exquisite, but controlled by reason; he knew how to conceal it. Desirous as he was of being loved, we have seen him troubled at the idea that the attentions of which he was the object were intended less for the man than the author."

We know that Balmez, in his early youth, was inspired with a passion for poetry. The instinct of his true vocation soon directed his ideas elsewhere. With regard to his verses, he himself, at a later period, repeated the maxim, "The Muse does not tolerate mediocrity." Nevertheless, in the latter years of his life we find him occupied with a design requiring the indulgence of imagination. Under the allegorical forms of a romance, he desired to paint the triumph of Catholic truths over the errors which Rationalism has caused in men's minds, with respect to religion, politics, and social science. This book, in its form, would have reminded us of the dialogues of ancient philosophy, and the lessons of the immortal author of *Télémaque*; but it would have borrowed from the present time both the characters, the subjects of the discourses, and the events introduced. Balmez had not time to execute this design. Other works, especially his two treatises on philosophy, continually led him to more serious thoughts.

#### NOTICE OF HIS WORKS.

The works of importance left by Balmez are ten in number. Their titles are here given in order of publication.



"Observations, political and economical, on the Property of the Church;" "Considerations on the Condition of Spain;" "Protestantism compared with Catholicity in its Effects on the Civilisation of Europe;" "El Criterio, or Logic for the use of People in the World;" "Letters to a Sceptic;" "Political Writings;" "Fundamental Philosophy;" "Elementary Course of Philosophy;" "Pius IX. as Pontiff and Sovereign;" "Fragments and Posthumous Works."

We will notice first the *Civilisation*, then his political, and afterwards his philosophical works.

*Fundamental Idea of the Book on Civilisation.*—Balmez was led to the composition of this work by the desire of refuting an opinion which M. Guizot had accredited throughout Europe. The statement of the Protestant publicist seemed to be this: "No doubt the Catholic Church, during the later centuries of antiquity, and during the middle ages, powerfully contributed to civilisation; but, from the sixteenth century, the guardianship exercised by the sovereign Pontiff over the nations of Europe had become superfluous; the age of manhood had succeeded to that of youth. At the period when the Protestant Reformation took place, the human mind was entitled to emancipation."

If we pay attention, we shall find that this historical opinion is connected with the other errors and illusions of the school of which M. Guizot has been the chief. In religion, this school professes a studied esteem and respect for Catholicity, under which is disguised contempt and systematic aversion. The genealogy of this school proves that it is descended from Protestantism.

But what has given to the infidelity concealed in the *doctrinaire* school new character and credit is its skill in avoiding all contest on the ground of theology. A subtle genius formed this conspiracy against the Catholic influence; the qualifications of the leader, his eloquence, his weight, we will add, his good faith, seemed to promise success. After having laid the foundations of its reign under the Restoration, this school had reached the height of its authority some years after under the House of Orleans.

Balmez proves, first, that in antiquity and during the middle ages it required all the inherent force of Catholic institutions to control the resistance of the passions; a system, vague, incoherent, and devoid of organisation, like Protestantism, would certainly have failed in the enterprise. Secondly, at the time when Protestantism appeared, the edifice of civilisation—thanks to the labours of the Catholic Church—only awaited its completion. If since that period this edifice has

received a new degree of perfection, it is owing to the efficacy of the Catholic institutions, which remained standing in spite of the efforts of Protestantism. In all that depended on its influence, the Protestant principle, far from promoting the progress of civilisation, has opposed and retarded it.

In these two assertions, in opposition to those of M. Guizot, is found the *résumé* of the work. Appropriating to himself and modifying the title of one of the most celebrated books of the French publicist, Balmez might have called his own *The History of the Development of European Civilisation by the Action of the Catholic Principle*. After some chapters devoted to the consideration of what is to be understood by the Catholic and Protestant principles, he appeals to history; and he inquires successively what Catholicity has done for the *individual*, for the *family*, and for *society*. He records the testimonies afforded by history on these three points.

*Preliminary Chapters.*—What is the real nature of Protestantism? and what were the causes which made it break forth? “In accounting for the revolt of the sixteenth century,” says Balmez, “it is an error to attribute too much importance to the abuses which had crept into the discipline of the Church. The abuses thus spoken of had only a fortuitous and secondary influence on this great event. Protestantism, rightly understood, is a fact that appears from the origin of the Church, and always accompanies the existence of the Church.”

This fact, the generic name of which is *rebellion*, insubordination, occurs in all times; but the circumstances amid which it appeared in the sixteenth century gave it a peculiar character, and allowed it to attain proportions which it had not previously done. Indeed, look at the state of Europe at the time when Protestantism arose: the nations are more than ever in close and constant communication; industry and commerce connect the interests of all; the press circulates ideas; the arts revive; the sciences suddenly enter upon paths hitherto unexplored; a new world is discovered; and an universal fermentation appears in men’s minds and feelings: the immense development which Protestantism received in a moment is explained by this condition of the period. But in reality it is nothing but the old spirit of revolt; its very name indicates this: it has been able to designate itself only by a name which implies resistance and negation.

After having exposed this affinity of Protestantism with the perverted feelings of our nature, Balmez passes on to consider the natural inclination which leads our minds towards the Catholic principle, that is, towards obedience. Even in



the natural sciences the majority of minds obey the instinct of faith; in other words, a sort of intellectual authority. With still more reason, with regard to metaphysical truths have our minds need of a revelation from on high to guide them. So true it is that the mind and heart of man are governed by the necessity of belief, that at all times, and especially in the midst of Protestantism during the last three hundred years, fanaticism, that is to say, the exaggeration and aberration of faith, has been one of the greatest scourges of the human race. The Catholic Church possesses powerful means to check this evil, but Protestantism is powerless against it.

If the essential nature of the human mind is thus opposed to that negation which is the foundation of Protestantism, the instinct of civilisation rejects with no less energy the positive doctrines of the Reformation; that is to say, the errors which its doctors have dogmatically taught. Thus with respect to free-will, Luther and Calvin professed principles, the logical consequences of which would have been to paralyse all activity in nations as well as in individuals. Protestant as well as Catholic nations have nevertheless persisted in believing themselves to be free; they have preferred the lessons received from their first instructress, the Church, to the teachings of their new doctors.

*The Individual—the Abolition of Slavery.*—The preliminary considerations conclude with the thirteenth chapter. What was the condition of the world when Christianity appeared? What were the doctrines professed and practised among Pagan nations touching the individual, the family, and society? How great was the resistance which the Church had to overcome in order to restore primitive truths in the world! And first, with regard to the *individual*, of slavery. The human race had been created free, but the early Church found it in a state of servitude. No doubt, as St. Augustine and St. Thomas teach, there was at the bottom in slavery a mysterious law of justice, since servitude was a punishment of sin. But our Saviour, by destroying sin, destroyed or alleviated the punishment. The Church, from the beginning, by her doctrines and acts, condemned the Pagan theory of slavery, a theory equally false and odious, which is contained in the writings of Plato and Aristotle. The contest which the Church had to fight in order to effect the abolition of slavery, is one of the wonders of history. Balmez describes it in several chapters, accompanied by learned notes. It was necessary to abolish it by degrees, without shocks, without *bouleversements*. In America, in modern times, slavery gives way under the action of an

influence which began much earlier than the sixteenth century. On this subject the apostolic letters of Pope Gregory XVI., dated the 3d of November, 1839, against the slave-trade, may be read, as also the lives of many Catholic missionaries, especially of P. Claver. With regard to the treatment of slaves in their colonies, Protestant nations have no advantage over Catholic ones. In these documents the exquisite prudence of the Church and her persevering charity are equally admirable.

*The Feeling of Individuality.*—Among the elements which give the most *éclat* to modern civilisation, says M. Guizot, there is one at least in which the Church had no share, viz. *the feeling of individuality*. According to him this feeling was introduced into the civilisation of Europe by the barbarians. It was unknown “both to the Roman and the Christian society.”\* Balmez denies this assertion. In his little work on the property of the clergy he had already described in their true colours the passions and the peculiar spirit which animated the barbarian nations. This picture is more sound, just, and elevated than the one given by M. Guizot. Three chapters are devoted to this subject. The personal independence of the barbarian was not in itself an element of civilisation. It is in the conduct of the first Christians that a *reasonable independence* for the first time appears. In professing his faith before the Roman tribunals, the martyr certainly shews as much personal liberty and more heroism than the Goth or Vandal when bearing the torch over the ruins of ancient civilisation. Nevertheless, Balmez does not deny that the barbarians introduced into Europe a certain boldness of disposition, from which arose some striking virtues. But he shews that this disposition required to be corrected; that the spirit of the barbarians, if left to itself, would have produced only barbarism; that the feeling of legitimate liberty arose spontaneously in the primitive society of the Christians; and that the modern world derives its glory, not for the most part from the proud and daring genius of the tribes of the north, but from the all-powerful effect of the doctrines by which the Church was able at once to free and to control men’s hearts. Balmez, who, moreover, does justice to certain of the views of M. Guizot, in his turn shews the grandeur of the feeling of modern liberty, in opposition to the servitude of all kinds which in ancient times fettered even the noblest minds. The country of the ancients was a tyrant; Catholicity has destroyed this tyranny as well as all the others.

*The Family—Marriage.*—Marriage is the primitive bond that connects individuals. Not only is it a first principle of

\* Hist. de la Civil. en Europe, leçon ii.



unity among men, but, by creating succession, it engenders a second kind of unity, that of time, that of generations with each other. Succession, indeed, is a chain extending from one generation to another, a tie which unites times, and connects the past with the future. Now marriage would not be able to accomplish all its good results unless it were accompanied by the principle of monogamy and that of indissolubility. In order to secure the triumph of these two principles the Catholic Church has been compelled to employ unexampled energy and perseverance. She alone, by her permanent organisation, her unintermitting action, and that independence which is peculiar to her Sovereign Pontiff, could have consummated so laborious a design. Protestantism, fickle and incoherent as it is, could never have done it; and not only is it certain that Protestantism would have been unable to put an end to polygamy, but we know that, having found it destroyed in Europe, it has incurred the disgrace of allowing it to revive. The scandal given by the Landgrave of Hesse-Cassel is well known. Luther boldly writes that the plurality of women is neither permitted nor prohibited, and that as to himself he does not decide any thing. In fine, it was Protestantism that allowed divorces to invade European society.

The chapter on love contains some of the most admirable pages that reason and the delicate feelings of the heart have ever dictated. They shew at the same time both the elevated mind of Balmez, and the sublime designs of God in the establishment of Catholic institutions. Virginity held in honour, cloisters raised for its protection,—the feeling of chivalry spread over Europe, and substituted for the brutal passions of antiquity,—these are phenomena which can only be explained by Catholic doctrines, and which shew how justly these doctrines answer to the noblest instincts of the human heart.

*Society—the Public Conscience.*—Montesquieu introduced into the world a maxim which has become celebrated. "Virtue," he said, "is the principle of republics, honour that of monarchies." "Hence it was," he added, "that the republics of antiquity required the institution of *censors* for the correction of morals; in monarchies the office of censors is fulfilled by the sentiment of honour." Montesquieu did not observe that honour, in our days, is found in republics as well as monarchies; and, on the other hand, that this feeling was not better known in antiquity in monarchies than in republics. Hence it follows, as Balmez rightly observes, that honour is an ornament of modern, that is, of Christian civilisation; while ancient society, as appears by the very appointment of censors, was compelled to be content with obtaining a certain tribute of

virtue on the part of the citizens. Now if we consider well the effects of honour and those of virtue on society, we cannot place them in comparison.

While virtue is peculiar to the individual, honour, in Christian nations, is virtue passed to the condition of a social institution. Honour, indeed, is an ideal reward given to actions and sentiments from which society derives advantage. It is a distinction spontaneously awarded by opinion to those same virtues which antiquity endeavoured to maintain by a special magistracy. If we develop this idea still further, we shall see that honour, thanks to certain institutions which were not wholly unknown to antiquity, is, moreover, a reward by which society ensures the continuance of the merit.

The existence and utility of the sentiment of honour rest entirely upon another feeling, which has been rightly called the *public conscience*. Now it is Christianity alone, not this or that form of government, which has raised among us, to a wonderful height, that public feeling by virtue of which the merit of each citizen becomes a principle of emulation to the whole society.

In acting on the public conscience, to purify it more and more, and carry it to a higher degree of perfection, Catholicity possesses an undeniable advantage over Protestantism. The Catholic Church alone has been able to make penance a public institution; with Protestants it has been deprived of those precise and positive forms which render it the fruitful source of social improvement among us. The true censorship of modern nations, both republics and monarchies, viz. Catholic confession, moreover presents a characteristic which scarcely allows it to be placed in comparison with the censorship invented by antiquity. The latter derived its authority from the rods of the lictor, the Catholic censorship is from Heaven. Wonderfully adapted to human liberty, it corrects our morals only with the freest consent of our wills.

*Mildness of Manners—Public Beneficence.*—There are other phenomena which characterise modern civilisation, and which could have been produced only by a Church strongly constituted, like that of Rome. On this subject Balmez, as he had already done with regard to the emancipation of slaves, gives a long series of acts of Pontiffs and decrees of Councils, the efforts of a charity really superhuman. Protestantism gave a fatal blow to the design previously pursued by the Church. From the schism of Luther, a portion of Europe was withdrawn from the influence of the Pope. Instead of combining their knowledge, industry, and riches, to extend the empire of charity to the fullest extent, we see Christian



nations divided and at variance with each other. What shades still darken the picture of civilisation! How many things would have been ameliorated in this world by the hand of the Vicar of Jesus Christ, if he had every where met with veneration and obedience! It would be easy here to shew the peculiar efficacy of Catholic institutions in promoting beneficence. On the one hand, the sacred Word, which with us has preserved all its authority, reminds the people of the obligation of giving alms; and on the other, the tribunal of penance causes the execution of this law.

*The Right of Coercion in general.*—What is meant by the word “toleration?” How far is toleration in religious matters allowed? At what period, and in what countries, has unbounded toleration prevailed? These questions are examined by Balmez with great wisdom. As to the right of coercion in general, it cannot be refused to a society without condemning that society to destruction. Protestant nations have used this right of coercion as much as Catholic ones. They have no right to reproach the latter on this point. There is this difference only between Protestantism and Catholicity in this regard, viz. that the latter acts by virtue of a logically-established principle, while Protestantism, by the very fact of its proclaiming the right of private judgment, abdicates all jurisdiction, and condemns its own actions beforehand.

*The Religious Orders, their Past and Future Necessity.*—The history of the religious orders and of their action on Europe may almost be said to be a *résumé* of the progress of civilisation itself. Without these institutions, created and continually supported by the spirit of the Catholic Church, not only virtues, but ideas, letters, and the arts, would have remained at an immense distance from the point at which they have now arrived. Such was the law during the past; Balmez thinks that this law still rules the present, and will continue to rule the future. He says: “What is wanting when society is in a state of decay, is not words, projects, or laws, but strong institutions capable of resisting the passions, the inconstancy of man, and the destroying power of events. Institutions are required to elevate the mind, to tranquillise the heart, and to excite a movement of resistance and reaction in society against the fatal elements that are about to destroy it.” These few words may serve as a *résumé* of the chapter which closes the account of the religious orders. We find therein both his accuracy and strength of mind. Society, at present under the influence of ardent passions, requires some control; something is wanted to correct men’s minds and manners. The *material* means which still exert a restraining

power will fail in the end. The immense development of the spirit of liberty renders impotent, in the long run, all repression which does not act upon liberty itself. As it is an alarming mixture of progress and decay, the spirit of the world can be restrained, elevated, and guided by the renovated force of those same institutions which have fashioned it from the beginning. The whole of this chapter, the 47th, should be read. Balmez wrote it seven years ago: what a wonderful confirmation have recent events given to his words! This chapter alone would be enough to render the pen that wrote it illustrious.

*The Political Doctrines of Catholicity.*—Almost an entire volume of the work is devoted to the development of the political doctrines that have prevailed in the Catholic schools. The Church, with regard to political doctrines, has been subjected in turn to accusations the most opposite. Sometimes she has been reproached with favouring to excess the prerogatives of the civil power; sometimes in her maxims men have pretended to find encouragement to rebellion. Balmez undertakes to defend her against both these attacks. To vindicate her from the first reproach it was enough for him to quote the teachings of a great number of doctors with regard to the origin of the civil power. According to the unanimous opinions of the Catholic schools, interpreters therein of the formal text of the sacred Scriptures, the civil power comes from God. But does it come *directly, immediately*, or does it pass through the channel of society? This question has divided, and still divides, the orthodox schools. The Church is content with affirming the Divine origin of the civil power. She lays down, after the Apostle, the strict obligation of obeying authority. Up to a certain point she leaves to good sense, reason, and sound philosophy, the care of determining what is the true authority in each place and at each time. We see even that she allows inquiry to be made what is the exact limit where obedience may cease. Therefore the Church has given no sanction to tyranny.

The contrast pointed out by these doctors between the origin of the pontifical power and the origin of the civil power serves to shew what care the Church takes in every question that interests the liberty of man. Jesus Christ instituted the authority of his Vicar *directly*, by an express command. He said to him: "Be, and I will be with thee to the consummation of ages." Nothing of the kind has been said to the authorities of the civil order. With regard to them, God has been content to arrange all things in a certain order which naturally and necessarily leads to the institution of authority.



But this power never appears marked with one unfailing character. Sacred, because it is the result of a regulation of Providence, the civil power, nevertheless, always remains subject, to a certain extent, to the uncertain and changeable condition of every human institution. The divine character which it possesses is of a conditional, and not of an absolute kind. It is in this sense that it is understood not to emanate from God directly. At the same time, it would be equally false to say that the Church makes light of the duty of obedience towards the civil authority. Balmez proves that submission to this authority remains equally imperative, equally sacred, whichever be the doctrine regarding the origin of power. It matters little that the power of the government may have passed through an intermediate channel; it comes not the less from God on that account. Once established and legitimately in possession, this power has a right not only to respect but to affection; such is the unanimous opinion of the interpreters of the Catholic doctrine. Balmez carefully analyses the consequences of the two opinions on the origin of the civil power, and shews that they both lead to obedience.

*On Resistance to the Civil Power.*—As we have already pointed out, the Church allows an inquiry in what cases it is permitted to refuse obedience to power. From the earliest times, the good sense of the human race constantly acknowledged that the power of a tyrant, in other words, of a chief or of a royal family who laboured to destroy society instead of to preserve it, *might*, or even, in certain cases, *ought* to be rejected by the subjects. Christianity has not changed this fundamental truth; it has only laid it down, that authority in itself, that is to say, the force which defends and governs society, is marked with a sacred character. Thereby, among Christian nations, power has become a sort of priesthood, environed with respect, mingled with love; sentiments very different from those with which it was regarded among Pagan nations. Thanks to the influence exerted by Christianity, on the one hand, upon the depositaries of authority whom it renders just, and subjects who became docile and affectionate, power has renewed among Christian nations some of those features which distinguished it in patriarchal times.

Thus the cases of tyranny, so frequent in ancient times, and in our days among nations beyond the limits of Christian civilisation, are extremely rare in Europe.

Many Catholic doctors, especially St. Thomas and his commentators, have taken care to define the cases of tyranny. They point out or indicate a certain number of rules proper to guide a resistance against the attempts of a tyranny which has

become flagrant and intolerable. Balmez has repeated these rules, which are so prudent and circumspect, that society will find in them rather an additional security against revolt than an incitement to it. Such will be the effect of the restrictions with which these doctors surround the right of resistance. It is curious to read the parallel which Balmez has drawn between the doctrine of St. Thomas and that which M. de Lamennais has ventured to lay down in his too celebrated writings. We know that M. de L., when breaking his ties with the Church, ventured to place his rebellion under the authority of the maxims of St. Thomas. This part of the book possesses extraordinary interest at this time.

*Influence of Catholicity on Letters. Conclusion.*—Thanks to the labours which reflect so much honour on many writers of our age, the influence which Catholicity has exerted on the development of science and letters is no longer denied by the candid. Balmez, at the end of his book, developes and completes the work of his predecessors on this subject.

*Political Writings of Balmez.*—Our author gives an account of the political writings of Balmez under the following heads:—Views of the history of Spain for the last two hundred years—the revolution in Spain a surprise—the opinions of the Carlists—Spain faithful to Catholicity—picture of modern nations—confusion of ideas in France—advantages of religious unity—opinion on monarchy—the monarchical feeling—considerations on unity—unity carried to an eminent degree—important doctrine—aristocracy in Spain—duties of an aristocracy—opinion of democracy—social perfection—two kinds of democracy—doctrine of St. Augustine—royal succession in Spain—state of the question—sentiments of Balmez—observations on the Salic law—Spanish alliances—the family compact—centralisation—parallel between France and Spain—the provincial liberties of Spain not injurious to the unity of the kingdom—speech of the Marquis de Valdegamas—theory of dictatorship—principle of revolutions—two kinds of repression—religion and politics—letters of the same—Catholic and so-called philosophical civilisation—*natural* triumph of evil over good—*supernatural* triumph of good over evil—malady of society at present—work on Pius IX.—quotations—prognostics—the temporal power of the Pope—the Pontificate and modern nations. For the discussion of these topics, we must refer our readers to the work itself. We will give but three extracts; one from the letters of the Marquis de Valdegamas to M. de Montalembert on Catholic and so-called philosophical civilisation; another from the work of Balmez on Pius IX., on the Pontificate and modern na-



tions; and the third containing the political doctrines of St. Augustine and of Balmez.

"Catholic civilisation teaches that the nature of man is fallen and corrupted in its essence, and in all the elements that compose it. Human reason cannot see the truth, unless it is pointed out by a teaching authority. The human will neither can nor will do well, unless under the influence of the fear of God. When the will is freed from God, and the reason is freed from the Church, error and evil reign without opposition in the world. . . . So-called philosophical civilisation, on the contrary, teaches that the nature of man is sound and perfect in its essence, and in all the elements that constitute it. This being the case, reason left to itself will arrive at the knowledge of the whole truth, and the will by itself alone will necessarily attain the absolute good. Hence it is clear that the solution of the great social problem is, to break the ties which confine and limit the reason and the freewill of man. The evil consists only in these ties; it is not found either in freewill or in reason. Perfection will consist in having no ties of any kind. Humanity will be perfect when it shall be free from God, its divine tie; when it shall be free from government, its political tie; when it shall be free from property, its social; and from the family, its domestic tie. \* \* \*

"Catholic civilisation may be considered in two ways: either in itself, as forming a collection of religious and social principles; or in its historical reality, when these principles are combined with human liberty. Considered in the first point of view, Catholic civilisation is perfect. Considered in the second, its development in time, and its extension over space, are subject to the imperfections and the vicissitudes of every thing that is extensive and enduring. In my first letter I considered it in the first point of view; if I now consider it in the second, that is, its historical reality, I will say that, as its imperfections arise only from its combination with human liberty, true progress would have consisted in subjecting the human element which corrupts it to the divine element which purifies it. Society has followed a different course."

"Protestantism," says Balmez, in his *Pius IX.*, "has perverted the course of European civilisation. Without this schism, Europe would have been quite different from what it is. It contains two fundamental principles: the one is private judgment in matters of faith; the other, religious supremacy attributed to the civil power. The first of these produced impiety; laid down by Luther, it received its fulfilment in Voltaire. The second principle, established without disguise in Germany and England, contributed, even in Catholic countries, to develop a spirit of insubordination to the pontifical authority—a spirit which was veiled under the appearance of eager obedience to kings. This second kind of rebellion, the seed whereof had already germinated in preceding ages, produced in the eighteenth century that foolish coalition of princes which steeped the vicar of Jesus Christ in bitterness.

“At the same period, the seed of Protestantism bore its last fruits. In place of a religious democracy appeared an impious demagogism. The French Revolution burst forth. Princes, hurled from their thrones, found that religion was not the greatest danger which they had to fear. Hence the famous preamble of the treaty of the Holy Alliance. Unhappily, the evils of the world are not cured by a sheet of paper; and the governments, when they signed the treaty, did not give up their tendencies. It was very soon easy to perceive that the head of Catholicity, the vicar of Jesus Christ, had had little influence on the treaty. At the congress of Vienna the notes and protests of Cardinal Consalvi did not prevent the powers from regulating, according to their tastes, the temporal rights of the churches of Germany. The protection promised by the Emperor of Austria to the deputies of certain dioceses remained vain. The Low Countries, the immense majority of whose inhabitants was Catholic, were given to a Protestant family, the House of Orange. From the year 1815, Catholicity there endured attacks which contributed much to the revolution of Brussels in 1830. The Pope recovered his possessions; but, in spite of all protests, Austria reserved to herself the right of placing a garrison in Comachio and Ferrara.

“As we have seen, the Holy Alliance was not so holy as it might have been supposed. The Emperor of Russia had scarcely been delivered from Napoleon when he became apprehensive that Catholicity would deprive him of his states. In the month of January 1816, alarmed by some conversions, he issued a ukase to drive the Jesuits from his empire. In 1820, when the south of Europe was again disturbed, the Czar redoubles his severity against the same society. We know the rest. The revolution of 1830 in France overturns, over the whole face of Europe, the edifice of 1815. This event, no doubt, destroyed more than one precious hope; but God willed to shew princes that He needed not their power to save religion. . . . . As soon as he had mounted the throne of St. Peter, Pius IX. began his reforms in the Church. Every thing in him shews a Pope inclined to reform. The Church, moreover, has always been a reformer. The Councils are a long series of assemblies occupied with reforms. Their decrees are so many reforming codes. While human institutions, devoid of the strength necessary to cure themselves, in the end yield to their maladies, the Church, whatever may be her wounds, always heals them; she is gifted with a faculty which always points out the remedy, and with a vigour which renders her capable of bearing it. This is a distinctive characteristic of powerful beings, and a proof that the Church will live to the consummation of ages.

“The civilised world is intelligent, opulent, and powerful, but it is sick; it wants morality and faith. Impiety labours to create a divorce between religion and material and intellectual progress: this is a serious danger impending over the future of modern nations. Christianity, besides giving man eternal salvation, has



saved the world from complete ruin, and alone can again save it from the evils that threaten it. Will the world be saved by diplomats, who cannot succeed in preserving even their own countries? Will it be saved by kings, who are swept away like straw by revolutions? Will it be saved by demagogues, who cover the land with blood and ruins? No. Safety will be found only in the harmony of the spirit of progress with religion, and the enterprise will succeed only when it shall be conducted by a Pontiff. . . .

"We must not allow the cry of liberty to be abused, neither must we allow the words 'social order' and 'the preservation of monarchies' to be abused when they shelter a brutal despotism and perverted interests. The revolutionary propagandism prevails in Poland, in Belgium, in Ireland: this is certain. Many invoke religion only as a means of exciting the people: this also is certain. Nevertheless, would it be just always to side with the Russians in Poland, with the House of Orange in Belgium, and the ultra-Tories in Ireland? . . . . Revolutionary destruction offers a frightful spectacle; but, certainly, power employed to oppress is not beautiful. Religion needs not either *bouleversements* or oppression. What she requires is order, but order with benignity. What she asks *from* the people is obedience; what she asks *for* them is a light yoke.

"Even in his earthly career man is conducted by Providence towards a mysterious end and by unknown paths. Not to acknowledge the change that takes place in all things is to shut one's eyes to the light. To adhere only to the forms of the past is to trust to a weak plant to save oneself from falling down a precipice. Let us respect the past, but let us not believe that our desires can restore it. While we zealously preserve what remains of it, let us not go so far as to condemn every thing present and to come. Let us not forget that what is passing away now was formerly new. What is now going to disappear has occupied, at another period, the place of things that have long since disappeared. The life of the human race presents a continued transformation; history is a succession of magnificent pictures, in which some surprising novelty is painted at every moment. Let us preserve intact the eternal truths, imperishable because they rest upon the Divine promises; but let us regard the rest as passing, as it really is.

"People of Spain, your confidence in the Divine promises should assure you that the Pontiff will succeed even in temporal things. While drawing the distinction between the human and the divine, you will understand that herein the human is very near to the divine; and that this august chair, from which so many benefits even of a temporal kind have been derived by society, is not occupied by a Pontiff who is destined to disturb the world. Let us look on with calmness at the spectacle which is unfolding before our eyes; let us not lose courage at some passing difficulties; let us not limit our view to the present hour; let us think of the past and of the future. Humanity makes no progress without a struggle —

no improvement without pain. United in heart with the Church, which, throughout the whole world, prays for the Pontiff, let us have confidence that God will give him light and strength, and that difficulties, dangers, and reverses will be recompensed by a superabundance of good in the enterprise undertaken by Pius IX."

"I think I have shewn that the Church has never been opposed to the legitimate development of any form of government; that she has taken them all under her protection; and consequently, that to assert that she is the enemy of popular institutions is a calumny. I have also placed it equally beyond a doubt that the sects hostile to the Catholic Church, by encouraging a democracy either irreligious or blinded by fanaticism, so far from aiding in the establishment of just and rational liberty, have, in fact, left the people no alternative between unbridled licentiousness and unrestrained despotism. The lesson thus furnished by history is confirmed by experience, and the future will only serve to corroborate its truth. The more religious and moral men are, the more deserving they are of liberty; for they have then the less need of external restraints, having a most powerful one in their own consciences. An irreligious and immoral people stand in need of some authority to keep them in order, otherwise they will be constantly abusing their rights, and will consequently deserve to lose them. St. Augustine perfectly understood these truths, and explains briefly and beautifully the conditions necessary for all forms of government. The holy doctor shews that popular forms are good where the people are moral and conscientious; where they are corrupt they require either an oligarchy or an un-mixed monarchy.

"I have no doubt that an interesting passage, in the form of a dialogue, that we meet with in his First Book on Freewill, chap. vi., will be read with pleasure.

"AUGUSTINE. You would not maintain, for instance, that men or people are so constituted by nature as to be absolutely eternal, and subject neither to destruction nor change?—GOODIUS. Who can doubt that they are changeable, and subject to the influence of time?—AUGUSTINE. If the people are serious and temperate, and if, moreover, they have such a concern for the public good that each one would prefer the public interest to his own, is it not true that it would be advisable to enact that such a people should choose their own authorities for the administration of their affairs?—GOODIUS. Certainly.—AUGUSTINE. But in case, then, the same people became so corrupt that the citizens prefer their own to the public good, if they sell their votes, if, corrupted by ambitious men, they entrust the government of the State to men as criminal and corrupt as themselves, is it not true that, in such a case, if there be among them a man of integrity, and possessing sufficient power for the purpose, he will do well to take from these people the power of conferring honours, and concentrate it in the hands of a small number of upright men, or even of one man?—GOODIUS. Undoubtedly.—AUGUSTINE. Yet, since these laws appear very much



opposed to each other, the one granting the people the right of conferring honours, the other depriving them of that right; since, moreover, they cannot both be in force at once; are we to affirm that one of these laws is unjust, or that it should not have been enacted?—GOODRUS. By no means.

“The whole question is here comprised in a few words: Can monarchy, aristocracy, and democracy be one and all legitimate and proper? Yes. By what considerations are we to be guided in our decision as to which of these forms is legitimate and proper in any given case? By the consideration of existing rights, and of the condition of the people to whom it is to be applied. Can a form, once good, become bad? Certainly it may; for all human things are subject to change. These reflections, as solid as they are simple, will prevent all excessive enthusiasm in favour of any particular form of government. This is not a question of mere theory, but one of prudence also. Now prudence does not decide before having attentively considered and weighed all circumstances. But there is one predominant idea in this doctrine of St. Augustine. This idea I have already pointed out, viz. that great virtue and disinterestedness are required under a free government. Those who are labouring to establish political liberty on the ruins of all religious belief would do well to reflect on the words of the illustrious doctor.

“How would you have people exercise extensive rights if you disqualify them by perverting their ideas and corrupting their morals? You say that, under representative forms of government, reason and justice are secured by means of elections; and yet you labour to banish this reason and justice from the bosom of that society in which you talk of securing them. You sow the wind, and reap the whirlwind. Instead of models of wisdom and prudence, you shew the people scandalous scenes. Do you say that we are condemning the age, and that it progresses in spite of us? We reject nothing that is good; but perversity and corruption we must reprobate. The age progresses; true, but neither you nor we know whether Catholics know one thing—a thing that it needs not a prophet to tell, viz. that a good social condition cannot be formed out of bad men; that men without morality are bad; and that when there is no religion, morality cannot flourish. Firm in our faith, we will leave you to try, if you choose, a thousand forms of government, to apply your palliatives to your own social patient, and deceive him with fallacious words. His frequent convulsions, his continued restlessness, are evidences of your incapacity; and well it is for your patient that he still feels this anxiety; it is a sure sign that you have not entirely succeeded in gaining his confidence. If ever you do secure it—if ever he fall quietly asleep in your arms, ‘all flesh will have corrupted its way,’ and it may also be feared that God will resolve to sweep man from the earth.”—*Civilisation*, chap. 68.

*Philosophical Works. — Judgments passed upon the Phi-*

*losophy of Balmez.*—He has himself said of his *Fundamental Philosophy*, that “it is only the philosophy of St. Thomas adapted to the wants of the nineteenth century.” This would be an excess of modesty if we were to understand from it that his philosophical works are wanting in originality. Dr. Manuel Martinez, professor at the Seminary at Saragossa, thus sums up the philosophic doctrine of Balmez: “Philosophy has only one object—truth. All created truth is nothing but a spark of the eternal truth of God. For eighteen centuries the most eminent philosophers have raised their minds towards God by the way of philosophy. Why, then, do so many other spirits, instead of attaining to God by this path, excite, to use an expression of St. Gregory Nazianzen, against God the creatures formed by Himself? Because these frail men, before they reached the goal, have stopped at secondary causes, or, charmed with themselves, have imagined that they found within themselves the principle of truth. These are the half-learned men who are accused by Pascal of upsetting the world. The strong intellect of Balmez every where penetrates to the bottom of things, and every where finds the rules established by the hand of God. The question of *certainty*, a stumbling-block in philosophy, the constant occasion of error, is solved by him with skill and accuracy. Differing from certain philosophers who seem to reject their own nature, and cease to be men, he constantly inculcates this maxim of Tertullian, ‘prior homo ipse quam philosophus.’ Following St. Augustine and St. Thomas, Balmez shews that, even in the natural order, the mind of man is compelled to comply with the obligation of believing. Indeed, what he *understands* is very little in comparison with what he is called upon to believe. Balmez goes over the whole extent of creation; he seeks for the principle of truth; he finds it only in God, the ocean of light, to which he is drawn by an irresistible force of reasoning as soon as he has attained to the idea of a universal intelligence. This demonstration of the existence of God is so much the more conclusive and the more precious, because the philosopher arrives at it by means of the most intimate phenomena of the intellectual conscience.

“After having combated scepticism with great success, he profoundly investigates the senses and the sensations. The sensualist school is condemned by him with the strict justice which it merits. A disciple of the great St. Thomas of Aquin, he carefully distinguishes the *sensible* from the *intellectual* order. Attentive to defining and classifying all the notions relating to ideas, he has the honour of extending the



doctrine of his master, of rectifying it on some points, and of freeing it from superfluous accessories. If the theory of innate ideas taken in a rigorous sense is justly combated by St. Thomas of Aquin, and repudiated by Descartes, nevertheless almost all the masters of Christian philosophy, from St. Augustine to M. de Bonald, have felt a lively sympathy for a theory which presents so exalted a character. These various explanations have not always been exact. To mark the precise spot towards which all these great minds had set out, seemed to be a glory reserved for Balmez.

“The clouds of German philosophy did not repel his examination, and certain doctrines in vogue among our neighbours the French were also scrutinised. . . . Throughout his philosophical career he loses no opportunity of opposing the fatal tendency of our age towards Pantheism. He afterwards enters upon the study of the great metaphysical ideas—extent, space, being, unity, number, time, infinitude, substance, necessity, and causality, in their relations with morality. His vigorous mind analyses, searches into, and decomposes both simple and complicated; he unmasks falsehood, and makes the truth shine forth in all its brightness; then collecting together all the truths which he has found to be pure, he replaces them all in their order, and raises an edifice as simple as it is majestic. Wherever the hand of God is made manifest, he bends before it. Balmez, in his philosophy, was free as Descartes, but more careful to avoid the danger of scepticism; as profound as Malbranche, but more on his guard against lofty illusions. I will go still farther, and say that he presents us with an image of St. Augustine writing in the nineteenth century.

“All human investigation ends in a void—in an abyss. This abyss is filled up by God alone. With Balmez, as with St. Gregory of Nazianzen, God is the culminating point of philosophy. Faithful to that law of sobriety recommended by the Apostle, he preserves wonderful moderation, even in the midst of the seductions of science. His philosophical writings are every where pervaded by a sweet savour of piety. How often, when studying his *Fundamental Philosophy*, have I felt in my soul the truth of the famous words of Bacon: ‘A little knowledge takes from religion, but much leads us back to it.’ It might have been supposed that the rigour of the philosophic spirit would have extinguished imagination and sentiment in Balmez, but this was not the case. His intercourse with books had not prevented him from thoroughly penetrating the practical sciences of the human heart; his gifted pen knows how to clothe the most abstract

ideas in beautiful images; and his language moves the most sensible fibres of the heart. Thus his words have affected the present generation, and will affect generations yet to come."

M. de Mora, his successor in the academy of Madrid, says of his *Philosophie Elémentaire et Fondamentale*: "Balmez conceived a plan of philosophy that, on the one hand, is entirely removed from that of the Germans; and on the other, has nothing in common with the school of the sensualists. The danger which he saw hanging over modern society inspires him with a lively solicitude. On the one hand, ontology carried to excess almost inevitably ends in Pantheism; and on the other hand, the analytic method urges the sensualist school towards materialism. Balmez happily avoids both these precipices. Supported by his belief, he boldly penetrates in the domain of metaphysics to the extreme limits marked out by faith; at the same time, he fears not to attribute to the senses the part which rightly belongs to them in the operations of the mind. His philosophy has the great merit of being adapted to the wants of our country and of our age."

"It is difficult," writes Don J. Roca y Cornet, "to unite in the degree which Balmez does, extent and depth with knowledge of mankind and of the age, of individuals and of society."

*Letters to a Sceptic.—French Eclecticism.*—In this work he says:

"You dispense with my entering into fuller details with regard to the German philosophy and that French philosophy which came from beyond the Rhine. Receive my thanks for this. I anticipated that your mind, naturally just, truth loving, and the enemy of abstractions, would ill accord with this symbolical language and these fantastic notions for which philosophy is indebted to Germany. But you ask with reason, How does it happen that such a school has found favour in France, a country where men's minds tend to materialism? I will answer, that it was owing to a kind of necessity. In France the philosophy of Voltaire had justly fallen into complete discredit. The men of talent of that country, who sought the reputation of philosophers, were compelled to seek something more serious and majestic. As they had no desire to ascend to the great writers of past ages, it was necessary to look to Germany, and exhibit to a nation always inclined to novelties the marvellous inventions of Schelling and Hegel. Moreover, it is scarcely probable that the French genius would long agree with that of the Germans. Without staying to discuss *the universal and only substance*, the spirit of our neighbours will advance straight to the consequence, viz. atheism. In these mysterious formulas they will find nothing newer than the superannuated doctrine of the eighteenth century.



It will then become necessary to discover a new source of illusions. It will be necessary again to gratify the curiosity of the schools and the vanity of the masters. This is always the history of the human mind—the delirium of every age. You will understand henceforth the worth of those so-called philosophical systems—those pretended *chefs-d'œuvre* of spiritualism, which were said to be so conformable with the doctrine of the Church. Judge now whether the Catholic clergy of France, in raising their voices against certain heads of the University, displayed fanaticism and intolerance, as you have been tempted to think.”

*Plan of the “Fundamental Philosophy.”—*

“The title, ‘Fundamental Philosophy,’” says Balmez in his prologue, “is not intended to express an ostentatious pretension, but merely the subject of which I am about to treat. I do not undertake to build any thing on the ground of philosophy, but only to examine the fundamental questions of that science: hence the title of my book. In spite of the agitations of our time, men’s minds in Spain are being vigorously developed. In a few years the influence of this movement will be felt. It is necessary to prevent certain errors, introduced among us by fashion, from taking root and becoming principles. This calamity can be prevented only by solid and well-directed studies. Repression alone, at this time, will not withstand the evil; it is necessary to combat it with truth.”

The first volume of the work treats of *certainty*. The diverse principles upon which human certainty relies are then discussed and compared. Every modern system, from that of Descartes to that of M. de Lamennais, are analysed and judged. At almost every page of the work the German doctrines come under the criticism of Balmez. St. Thomas is frequently quoted in this struggle of the Catholic philosopher against the manifold errors of our times.

The second volume contains two books, the one called *Of sensations*, the other *Of extent and space*. The treatise on *ideas* occupies a portion of the following volume; the ideas of *being, unity, number, and time* constitute the matter of the three other books of it. The fourth volume contains three treatises, one on *infinitude*, another on *substance*, and the third on *necessity and causality*. As we have seen, the whole work is divided into books or treatises, and each of these books is subdivided into chapters, which are generally short.

*Bases of Certainty according to Balmez.—*

“When philosophy meets with a necessary fact, its duty is to verify it. Certainty is one of these facts. To dispute about the existence of certainty is to question the shining of the sun at noon-day. The human race possesses certainty with regard to a great

number of things. Philosophers and sceptics themselves also possess this certainty as well as the vulgar. It is impossible to arrive at absolute scepticism.

"Thus, certainty is natural, and precedes all philosophy; it is independent of human opinions. This is the reason why all question as to certainty remains, and always will remain, barren of practical results. It is important to be fixed in this regard, since, from the lofty regions of abstractions, nothing injurious should come down to society or individuals. Thus, from the commencement of philosophical investigation, science and good sense become lasting friends. . . . All dispute as to which of the principles of certainty merits the first rank betrays a confusion of ideas. No comparison is possible between things of a different nature. We have three principles of certainty for our use: the conscience or intimate sense, evidence, and intellectual instinct, otherwise called common sense.

"The conscience embraces all the facts immediately present to our soul with the quality of *subjective* facts. The jurisdiction of evidence extends over all *objective* truth on which our reason is exercised. Intellectual instinct is that inclination which naturally inclines us to give our assent in cases lying outside of the twofold domain of conscience and evidence. . . . Now, these three principles are necessary to us, each in its order and in a different way. No one, moreover, is absolutely independent of the others; neither could be destroyed without causing a *bouleversement* in our minds. . . .

"All philosophy which contents itself with considering man under but one aspect is an incomplete philosophy, which runs the risk of becoming an erroneous one. Analyse the sources of truth as much as you will, but when studying them separately take care that you do not lose sight of their reciprocal relations. If deprived of sensations, man would want the materials indispensable for his intelligence; in this state his mind would want the spur requisite to bring it into action. . . . On the other hand, if you admit sensations but take away reason, man is no more than a brute. The different principles of knowledge are thus strengthened and completed in us reciprocally; and it is to be remarked that the truths on which all men are agreed are all together supported, in some way, by each of the bases of certainty. . . .

"It is thus that, without conceding any thing to scepticism, I understand philosophical examination. I do not suppress, but on the contrary extend and complete it. This method affords another advantage, that of cutting short the extravagances of certain philosophers, and of compelling them to adhere to the common rule of humanity. Philosophy, I know, will not be generalised so far as to become popular; but it is not necessary that the philosopher should be isolated like a misanthropist, in consequence of his foolish pretensions. Philosophy in that case would be nothing but *philosophism*. To verify facts, to investigate with patience and good faith,



and explain with clearness—these are the duties of true philosophy, and it will not be the less profound on this account.”—*Filosofia Fundamental*, lib. i. cap. 34.

*Error of M. de Lamennais.*—

“Man feels himself carried towards human authority by an instinctive faith. This is a fact which experience attests, and which no philosopher can dispute. When properly guided by reason, this faith constitutes one of the bases of truth. . . . A celebrated writer has attempted to reduce all the principles of knowledge to the sole principle of human authority. According to him, the common consent, *sensus communis*, is the seal affixed to truth; there exists no other (see the *Essai sur l'Indifférence en Matière de Religion*, tom. ii. chap. 13). This system, as strange as it is erroneous, has been defended with the eloquent exaggeration which distinguishes him who invented it,—an eloquence, however, which does not conceal his want of philosophic depth. To confide in the authority of others in all and for all is to take from individuals every means of discerning the truth; it is to destroy all the principles of his knowledge without excepting even that which it is pretended to establish thereby. . . . In the first place, how can the testimony of the conscience be supported by the authority of others? Manifestly, this testimony precedes every other *criterium* of truth, since it is impossible to discern and judge without thinking. In a scientific point of view, nothing can be more feeble than M. de Lamennais' attempted refutation of the principle of Descartes. . . .

“A principle which claims to be the only one ought undoubtedly to possess these two conditions,—it should not depend upon an anterior principle, and should be applicable to all cases. Now, this very principle of the common consent is, more than any other, devoid of this twofold condition. We have just seen that the testimony of the conscience precedes it: the testimony of the senses precedes it also. . . . How, indeed, can we know the consent of others without notification of it received by our organs? To what extent, moreover, is the common consent necessary? Would it be necessary to collect the voices of the whole human race? How many human beings would it be necessary to reckon? How many opposing voices would suffice to destroy the legitimacy of the common consent?

“M. de Lamennais did not perceive that he mistook the effect for the cause, and the cause for the effect. This is his error. He observed that certain truths received the universal consent, and he drew therefrom the consequence that the opinion of each one is guaranteed by the consent of all. The individual judgment, he said, derives its certainty from the general consent. With more reflection, he would have seen that this very consent, given by all, is only the result of the consent which each one in particular feels himself compelled to give. In this general consent of the human

race, each vote is determined by a natural impulse ; all feeling the same impulse, have voted in the same way. Each one, says M. de Lamennais, has voted in this way, because all have done so ; and he forgot that such a vote could have no beginning or end.

“M. de Lamennais attempts to give common consent as the basis of the exact sciences. On this point his opinion is equally fallacious. Some notes in his book intended to shew the intrinsic uncertainty of the mathematics are extremely weak. The use of such an argument by this eloquent writer gives us reason to think that he had but imperfectly studied the mathematics.”—*Filosofia Fundamental*, lib. i. cap. 33.

*Aspirations of the Human Soul.—*

“An attentive observation of the internal phenomena teaches us that the aspirations of our souls go infinitely beyond the domain which the soul actually possesses. The objects which now fall under its immediate vision do not satisfy it ; it goes forth in quest of objects of a superior order ; and with regard to those which immediately present themselves to it, it is not satisfied with this outside appearance, but seeks to know them as they are in themselves. Fixed on a point in the immense scale of beings, our mind does not limit itself to the phenomena which surround it, or the atmosphere in which it dwells. It aspires to know the beings who precede and those who follow it ; it attempts to comprehend the whole, and discover the law which regulates the ineffable harmony of the creation. The purest enjoyments of this spirit exist beyond the fixed boundaries of its powers. Its activity surpasses its strength, and its desires are superior to its being.

“This phenomenon which we observe in the intelligence is found also in the feeling and the will. By the side of affections conformable to his limited nature, man feels loftier sentiments. He is removed, as it were, from his orbit, and feels his individuality absorbed by the ocean of infinitude. Let man place himself in intimate contact with nature, considered in its peculiar essence, and he will experience an undefinable sentiment — a kind of presentiment of infinitude.

“If you sit down on the lonely sea-shore, listen to the heavy roaring of the waves, look up to the heavens amid the silence of the night, and behold the stars fulfilling their courses with a tranquillity which ages have not disturbed, you will feel profound emotions within your soul. You will be raised above yourself ; you will be lost in immensity. Your own individuality will seem to disappear. You will perceive the harmony which presides over this immense whole, of which your being is a part.

“This feeling, deep, solemn, strong, and tranquil, is an expansion of the soul, which opens at the contact with nature, like a flower at the morning sun. It is an attraction whereby the Author of the creation raises us above this heap of dust upon which we live for a few years. In this the intellect and the heart are in unison.



Every thing warns us that the exercise of our faculties will not be limited to this narrow sphere here below. Therefore, let us preserve our hearts from the breath of scepticism; let us shield from its icy breath this intellectual flame which is destined for immortal life."—*Filosofia Fundamental*, lib. iv. cap. 18.

*Elementary Course of Philosophy.*—The elementary course of philosophy, the completion and summary of the preceding work, published by Balmez in Spanish and Latin, is divided into four parts. The first is a simple and abridged treatise on logic. The second part, called *Metaphysics*, comprehends *esthetics*, *ideology*, and *theodicée*. The third part contains *Ethics*.

*Ethics—Theory of Public Authority.*—

"Compelled to seek for the source of moral order beyond man and the rest of creatures, we find it only in God, that is, in the source of all being, all truth, and all good. . . . I am obliged to present each moral question of our time under that aspect which is most in accordance with the wants of our time. Theology and psychology are nearly confined to the schools, but the great questions with regard to society, public authority, &c., are discussed every where. It is important for us to have fixed ideas on these points. . . . The relations of men with each other cannot remain limited to domestic society. Without paternal authority there is no stable order among the individuals of the same family; without the political authority no order among the different families. God having made man to live in society, has necessarily willed all that is indispensable for the existence of society. It follows from this that public authority is of natural right, so also is obedience to it. Man feeds, clothes, and shelters himself from the weather; all this under pain of death. Families are necessarily formed, and out of these families societies; the latter are then subjected by necessity to public authority, without which they would be soon dispersed or destroyed. Of what use is it to invent theories to explain facts so natural?

"Yet we must add, that this authority, in its forms, presents as great a diversity as that of food and dress among men. A thousand circumstances—manners, climate, and social condition—contribute to this variety, which, however, proves nothing against the necessity of the fundamental fact. In each country man's food, dress, and dwellings vary; but it does not follow that these different means of securing their existence are not every where indispensable. The philosopher who, looking at the multiplied forms of government, invents the hypothesis of a primitive contract, has, as it appears to me, equal reason to imagine that men assembled one fine day, and agreed how they should dress and build their houses. How, then, was public authority organised in such society? Like all great things, which are never subjected to the narrow regularity of the proceedings established by men. Paternal power, marriage, riches,

strength, sagacity, treaties, conquests, the need of protection,—such are the causes which have naturally established the supremacy of an individual, of a family, of a caste, and which, this power being founded, have fixed, extended, or limited its functions. . . . Consider how modern states have been formed, and you will understand what was the origin of the states of antiquity. Have the governments of Europe been settled according to a fixed principle and a constant rule? Conquests, successions, revolutions, elections, such are the manifold origins of public authority in modern nations. In their origin, as in their successive development, these governments exhibit a constant mixture of right, violence, and fraud. What changes have been made in our time! Here by diplomacy, there by assemblies; sometimes by bayonets, and sometimes by popular commotions! By these continual changes in societies, these revolutions, God realises in them the destinies which He has marked out for humanity.

“Contemplate society from an elevated point of view, and you will see the futility of these wretched theories, which pretend to explain and regulate the world with the aid of a few fables.”

In a note to a very interesting article on Spain, in the *Dublin Review* for June 1845, which was attributed to the Right Rev. Dr. Wiseman, we find the following notice of the *Pensamiento de la Nacion*:—“As we shall often be indebted for valuable information to this excellent journal, we may be allowed to say a few words respecting it. Its first number appeared February 7th, 1844, and it has continued to be published weekly till the present time. It consists of sixteen 4to pages, devoted to politics (uniformly treated on great Catholic principles), to religious and ecclesiastical intelligence, and to literary articles. Its tone is calm, moderate, and grave; its style pure and elegant; its sentiments noble and fervently religious. It seems to us the very model of an ecclesiastical journal. It is under the direction of Don Jaime Balmez, a young ecclesiastic, whose great abilities, extraordinary learning, sacred and profane, and devoted zeal for the cause of God and his Church, form the admiration of all lovers of order and truth in Spain. Of some of his other works we hope to speak more at length in a future article; but we must here mention another periodical conducted by him, previously to and with this, to which likewise we shall have occasion to refer. This is *La Sociedad*, in 8vo, of which the first number appeared at Barcelona, March 1st, 1843, and closed with the second volume, in September 1844.”



## SIR ROBERT PEEL.

*The Opinions of Sir R. Peel, Bart. M.P.* Hall and Co.

THE political acts of the late Sir Robert Peel, coupled with the position he held in this country at the time of his death, are too remarkable to be passed over by a Catholic journal in complete silence. It is a difficult thing to make a sweeping statement with safety, but we can scarcely hesitate to say, that as a legislative reformer, Sir Robert holds a rank in history which is on the whole unsurpassed. We cannot, indeed, call to mind the course of any British statesman who has carried so many, so extensive, so beneficial, and so enduring reforms. We do not compare him with revolutionists, however disinterested; with constitution-makers, however successful; with the founders of dynasties, however liberal and beneficent. His works are to be placed side by side with those who have taken a government and constitution as it was, and from its existing elements have peaceably educed developments which have at once secured and purified it, and extended its advantages in the widest practicable degree. His office has been eminently that of a prudent statesman and legislator; and as such, and remembering that his personal achievements are not to be contrasted with those of men who, like Napoleon or Justinian, have legislated by deputy, it would be difficult to name his superior in ancient or modern times.

Exaggerated as such an assertion will seem, it will be difficult to disprove it, when the six great acts of Peel's legislative career are recapitulated, and when it is recollected that the greater part of these immense works were accomplished either without or against that mighty power of party which is the ordinary instrument by which vast political changes are brought about. These six acts are, the settlement of the Currency Question, the reform of the Criminal Code, the organisation of the Police of the Empire, the Emancipation of the Catholics, the re-arrangement and consolidation of the Imperial Tariff of Customs, and the repeal of the Corn Laws. Every one of these changes is vast in its operation, and in all probability will be as enduring as any human legislative work can hope to be; and though we are not competent to pronounce any opinion on the first of the series—the Currency Reform—we cannot but view any one of the remainder as sufficient to make the reputation of a minister, and collectively such as are unrivalled by the works of any statesman whom this kingdom has for a long time produced.

Sir Robert, then Mr., Peel was thirty-one years old when the management of the Currency Question was placed in his hands. In the year 1819, the monetary condition of this country had become almost inextricably involved, through the enormous issues of paper-money during the long European wars terminated at Waterloo. Some fundamental change was absolutely necessary, or national bankruptcy must inevitably have been the issue. A Government Committee of Secrecy deliberated on the question, Mr. Peel was appointed chairman, and the result was what was called "Peel's Currency Bill." We need not trouble our readers with the details of the measure; its great feature was the obligation it laid upon the nation to pay its debts in gold, a fixed weight of the precious metal being assigned as the exact amount of each "pound sterling." This act still remains untouched in its principles. In the history of Sir Robert Peel, it is doubly remarkable as the first of the instances in which he conscientiously acted against authorities still venerable and dear to his affections. His own father was amongst the chief opponents of the bill. A writer in the *Morning Chronicle* thus describes what took place :

"On the 5th of April, Mr. Peel introduced a bill founded on the resolution, and the same night, by means of a suspension of the standing orders, it passed the House of Commons. On the 6th of May the report of the committee was presented, when Mr. Peel gave notice that he would call the attention of the House to the subject on the 24th. It was upon this latter occasion, and before Mr. Peel rose to make his speech, that he came into political conflict with his father, whose veneration for the policy pursued by Mr. Pitt urged him to deprecate any encroachment upon the principles which had guided that statesman. Sir Robert Peel, in presenting a petition from the merchants of London, praying the House not to adopt the propositions about to be submitted by his son, addressed the House in evident emotion. 'To-night,' he said, 'I shall have to oppose a very near and dear relation. I well remember, when that near and dear relation alluded to was a child, I observed to some friends, that the man who discharged his duty to his country in the manner Mr. Pitt had done, was the man of all the world to be admired, and the most to be imitated; and I thought at that moment, if my life and that of my dear relation were spared, I would one day present him to his country, to follow in the same path. It is very natural that such should be my wish; and I will only say further of him, that though he is deviating from the right path in this instance, his head and heart are in the right place, and I think



they will soon recall him to the right way.' Mr. Peel could not fail to make a reference to these emphatic words of his father. 'Many other difficulties,' said he, towards the close of his address, 'present themselves to me in discussing this question. Among them is one which it pains me to observe,—I mean, the necessity I am under of opposing myself to an authority to which I have always bowed from my youth up, and to which I hope I shall always continue to bow with deference. My excuse now is, that I have a great public duty imposed on me, and that, whatever may be my private feelings, from that duty I must not shrink.' The bill then introduced by Mr. Peel (which was commonly known as "Peel's Bill") was at length carried into a law, but not without opposition, and many unfounded imputations as to the motives which actuated the proposal—imputations not afterwards withdrawn, but which were boldly met by him on several occasions."

In 1826, Mr. Peel commenced his labours on the reform of the Criminal Code. At that period, the laws of Great Britain were among the most barbarous and absurd in the civilised world. Bloody and passionate in their spirit, they defeated their own ends. Yet the old Tory school clung to them as a palladium of the English constitution; and until Peel undertook their amelioration, it was accounted revolutionary to think of a less punishment than death for stealing a sheep. Rapidly habituated as we have become to our present code, we can scarcely realise the frightful cruelties which, a generation ago, were believed to be essential to good government; and therefore cannot, without an effort, appreciate the courage and good sense with which Mr. Peel by degrees destroyed the laws which deluged the land with blood.

Another measure, of which the benefits are now so universally recognised that we can scarcely recollect the state of things which it swept away, was the introduction of the "New Police." If our forefathers were ready to hang a man for stealing a sheep, they were equally ready to entrust the guardianship of their houses and all their possessions to a class of decrepid and helpless watchmen and constables, who became a byword for all that was useless and ridiculous. Yet the "Peelers" were for a long time as odious in the eyes of loyal and honest men as in those of seditious mobs, and pickpockets and housebreakers. The police force was denounced as a secret standing army, by which the Home Office was to control the free people of England, and establish a continental despotism. Now we have changed our tone, and our only complaints are that the police are sometimes too slow in the discharge of their duties. Nevertheless, not a day or a night

passes when we are not thankful for the security we enjoy under the change.

The greatest of all Sir Robert Peel's works was the Emancipation Act. So marvellous has been the recent revolution in popular feeling, that Catholics now can scarcely recollect the vehemence of those struggles which preceded their recognition as honest British and Irish citizens. That Mr. Peel should have discerned the necessity for bursting through the ties of party and the habits of his youth, and have possessed the courage to face the foes thereby arrayed against him, we must ever consider amongst the greatest triumphs of mere natural moral courage. We do not pretend to claim for him any thing more than a sense of the political necessity of Catholic emancipation. A Liberal in religion, he was superior to the vulgar anti-Catholic horrors of his party, but he was as far as any of them from a recognition of the divine claims of the true Church of God. Still, his public act was as immense in its importance as if it had been accompanied with his private personal conversion; while the moral courage it required was even greater than would have been needed if he had been merely serving a faith which he believed to be true. Amidst the fiercest obstacles, he and the Duke of Wellington carried the measure; and, we are bound to add, with as little grudgingness and ill-feeling towards the cause they *unwillingly* served as could be hoped for from frail and prejudiced man.

The reconstruction of our system of taxation was perhaps that one of Sir Robert's acts in which he encountered the smallest amount of obloquy. The Tories were puzzled, and many of the Whigs were amazed; but though the scheme embraced the once-odious property-tax, with its worst feature of an unequal pressure, the nation hailed its author as the greatest of financiers, and the national Treasury has since survived even a course of many years of Whig misgovernment. The balance-sheet of the last quarter's revenue, after the long no-government of the present administration, is the best proof of the wisdom of Peel's finance.

The abolition of the Corn Law is too fresh in all our memories to need more than a word of allusion. Sir Robert Peel's merit lay in his seizing, as was his wont, the right moment when the change became necessary to prevent revolution, and possible without revolution, and in his courage in avowing and acting on his convictions. The abolition of "Protection" was the victory of common sense in matters of commerce. It was the simple enunciation of the truth, that British agriculture is a branch of manufacturing industry which stands on the same basis as all other productive arts,—that it *can* main-



tain itself, and that it *must* maintain itself. If agriculturists are *bonâ fide* men, and not children, protection is needless; and if needless, is mischievous, alike to the protected and to the rest of the world.

Such were the victories of Sir Robert Peel over ignorance, over party-spirit, over prejudice, and, most of all, over himself. He has now been suddenly called to his account before the Almighty Judge of men; and of all those who most bitterly accused him while alive, not one is found at once hardy and foolish enough to charge him with a want of patriotic singleness of purpose in the whole range of his public life. Unwise, of course, he *may* have been (though we think otherwise); but dishonest and politically selfish it is scarcely possible that he *could* have been. He has passed away, full of this world's gifts, honoured by a higher testimony in the House of Commons than was ever before granted to a subject, and mourned for in heart, we really believe, more than any English statesman in modern times; while the whole Western World joins in sympathetic sorrow for the death of one who, *confessedly*, has left no one near his throne.

That Peel would have continued the same remarkable career, had he lived, is scarcely probable. Events, at least hitherto, no longer present such opportunities as of old; and opportunities were Peel's mightiest instrument. His loss as a restraining and guiding power in the state is doubtless very great; but we question whether circumstances, health, and undecaying mental vigour could ever have combined again, as so often before, to enable him to take the lead among his countrymen, and place his mark, as it were, upon posterity.

Of his private character we can say little. It was ever respectable and correct: more than that can hardly be alleged. He was, we doubt not, a thorough Protestant from his youth, in the true sense of Protestantism. Personally an adherent of the Church of England, he was an adherent, and nothing more. That he had a devout attachment to any dogmatic creed as an undoubted revelation from Almighty God, we think cannot be made probable. Let us earnestly hope that his ignorance of the only knowledge which is really worth possessing was "invincible," and that one so courageous and truthful (though so reserved) before men has been found true and honest in heart before Him who judges his creatures as they really are.

## SHORT NOTICES.

THOSE who feel an interest in the past history of a rather notorious character, the *soi-disant* "Doctor" Achilli, will do well to read an article in the *Dublin Review* for July. If the popularity of the self-exhibiting apostle of Italian Protestantism survives this exposure of his antecedents, we shall greatly be astonished. Spiritual lions are, however, *expensive* to feed, keep, and exhibit; and we have little doubt that the dupes of the ex-Dominican are already beginning to tire of their favourite, and are bidding him live by his own wits. The article before us will certainly help Achilli down hill with accelerated speed, and probably we shall soon hear no more of him.

So far as we have been able to examine it, the version of the *Paradisus Animæ*, now just published under its translated title of *The Paradise of the Christian Soul* (Burns and Lambert), seems admirably done. It is as literal as the necessities of the English language will allow; and to those who are not already acquainted with it in the original Latin, we strongly recommend it as a companion whose voice will never tire. The book consists of seven divisions: on the Blessed Trinity and Prayer, on the Veneration of the Saints, on Penance, on Christian Virtues in general, on the Mass and Communion, on the Passion of our Lord, and on Worship of our Lady and a Happy Death. These divisions include colloquies between our Blessed Lord and Man, most beautiful and touching, for the most part in the words of Holy Scripture; Prayers of all kinds; Hymns; Litanies; Devotions for Mass, Communion, Confession, &c.; Aspirations and Meditations. The nature of the book can, however, only be fully known from a careful examination, and its unusual merits from its devout use.

The series of Father Newman's lectures on *The Difficulties of Anglicans in submitting to the Catholic Church* continues, at short intervals, increasing in interest rather than diminishing.

Three other lectures, recently delivered at the London Oratory, *The Spirit and Genius of St. Philip Neri*, by Father Faber, have also appeared. They are so interesting and important, as to claim further notice than we can at present afford.

*Unity and Stability considered in respect to the Anglican Church*, by the Rev. R. Sumner, S.J. (Burns and Lambert), is an able sequel to Father Sumner's first sermon on the Gorham case. He brings clearly out one fearful result of what has lately occurred—the inevitable increase in disregard for baptism among Protestant parents. They *cannot* continue to be anxious about the due administration of that rite which is authoritatively declared to be a thing of little moment.

With all our contempt for the hollowness of Anglo-Catholic ceremonialism, we must give its upholders the praise of energy and



zeal amidst difficulties. Two musical serials on "Anglo-Catholic" principles have just commenced. *The Church Hymn-Book* (Rivingtons) is to be completed in eight parts, and is well got up, and sold at a low price. Most of the words are stolen from the Catholic Church, and some, if not many, of the tunes also. The theft, however, is as cleverly applied as it is unblushingly perpetrated. The publication may be of use to real Catholic choirs and congregations, as well as to the shams of the Establishment, and we have no hesitation in recommending it. *The Church Musician* (Edwards and Hughes) is a monthly periodical, conducted with ability, including editorial articles, music, reviews, and that hodge-podge of anti-Catholic and anti-Protestant gatherings, which are the flowers with which this singular school seek to make the dull road of the *Via Media* somewhat gay and lively. Its *repertorium* of cant phrases is evidently on the increase. We are here told that on one occasion "the Rev. H. Evans was *Epistoler*, and the Rev. C. Millar the *Gospeller*!"

Were it not for the awfulness of the subject, it would provoke a laugh to turn from the unconscious comedy of this revivalism to a little fly-sheet called *One Word on the Actual Constitution of the Anglican Establishment* (Burns and Lambert). It briefly and forcibly shews that, whatever may be the visible appearance the High-Church party may put on, the condition of its existence is that Bishops of these principles shall *consent* to commit what they are bound to consider as mortal sin.

The Rev. Father Scully has published a short essay, *England with reference to the Monastic Institute* (Burns and Lambert), in which he enthusiastically contrasts England as it is with England as it might be. May his pious and urgent entreaty to his Irish fellow-Catholics, that they would pray for the conversion of England, be responded to in every Catholic household in Ireland!

More than *one hundred and sixty* pamphlets have been already published on the Gorham case.

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## Ecclesiastical Register.

### DECISION OF THE POPE ON THE SUBJECT OF NATIONAL EDUCATION IN FRANCE.

WANT of space prevented our giving the following very important document in our last Number. Our readers are aware that the new French Education Bill was a subject of anxious debate among the French Catholics, and that the Episcopate were divided in opinion respecting it. Many of the Bishops accordingly requested instructions from the Pope for their guidance; and his Holiness in reply has issued the following letter to the whole French hierarchy, through the Nuncio in Paris.

Paris, 15th May, 1850.

My Lord,—The important project of law on education presented to the National Assembly could not but attract all the attention of the Most Holy Father, who has constantly followed, with the most lively attention, all the phases of that long and laborious discussion from its commencement up to the definitive adoption of the law. He has seen, with very lively satisfaction, the ameliorations and modifications which have been introduced into that law; highly valuing the efforts and the zeal displayed by all those who interest themselves in the good of the Church and of society. The Holy Father had, at the same time, the opportunity of remarking the diversity of opinions and views which on the one side heightened the advantages accruing, especially when contrasted with the *status quo*; and on the other, the existing defects and the dangers to be dreaded from certain arrangements of the new law.

It has also been evident to the Holy Father, that in the venerable episcopal body there existed some divergence of opinion; so much the more, as some prescriptions of the aforesaid law are widely removed from those of the Church, such as the surveillance of the little seminaries, and others which appear little suitable to the episcopal dignity, such as the participation of Bishops in the superior Council, in which, according to the law, two Protestant ministers and a Rabbi must sit at the same time. The establishment, at least provisionally, of mixed schools also inspired inquietude in the consciences of Catholic families.

In the midst of these perplexities, his Holiness, penetrated with the gravity of the circumstances in which his venerable brothers are placed, and desiring to calm these anxieties, has judged it opportune in his high wisdom to trace for them a direction. He further felt it a duty, to satisfy the demands which his Holiness had received on the part of venerable and illustrious prelates, who, by a feeling of deference to the supreme Chair of Truth, and of respect for the person of the Sovereign Pontiff, had addressed themselves to the Holy See, to have from its oracle a rule of conduct on the subject of the application of the law definitively adopted.

His Holiness, after a ripe examination of this important affair, with the advice even of a special congregation, composed of several members of the Sacred College, and after the most serious deliberation, has just communicated the instruction of which, by his orders, I hasten to give information to your Lordship.

Without intending, at this moment, to enter into an examination of the merit of the new law on education, his Holiness cannot forget, that if the Church is far from giving her approbation to that which opposes her principles and her rights, she knows on sufficiently numerous occasions, even in the interest of Christian society, how to bear such sacrifice as is consistent with her existence and her duties, not to compromise further the interests of religion, and give it a still more difficult position.

You are not ignorant, my Lord, that France, from the commencement of this century, has given the world the example of sufficiently heavy sacrifices, with the object and in the hope of preserving and restoring the Catholic religion.

The circumstances in which society is at this moment placed are of a nature so grave, that they require us with all our strength to seek to save it. To attain to this salutary object, the most sure and most efficacious means is, first, the union of action in the clergy, as St. John Chrysostom proclaimed it (*In Joann. Hom. 82*) on the subject of the first ages of the Church: "*Si dissensio fuisset in discipulis illis, omnia*



*peritura erant.*" On this ground, the Holy Father ceases not to conjure all good men, not only to make proof of patience, but also to remain united, to the end that the venerable Bishops, with their clergy, may "be one;" that, bound by the sweet ties of evangelical charity, they may "think the same thing," and by the efforts of their zeal "seek the things that are Jesus Christ's." It is only in virtue of this union that we obtain the advantages which it is given to hope for from the new law, and to avoid, at least in a great measure, the obstacles of bad ameliorations. His Holiness loves to think that the good will and the active co-operation of the government will be directed to this same end. He hopes, also, that those of the illustrious episcopal body who, by the choice of their colleagues, shall sit in the superior council of public instruction, by their zeal and their authority, as well as by their learning and prudence, will know how, in all the circumstances, to defend with courage the law of God and of the Church; to maintain, with all the energy of their soul, the doctrines of our holy religion; and to support with all their strength a pure and holy education.

The advantages which, by their pains, they will procure to the Church and to society will compensate for their temporary absence from their dioceses. If, in spite of all these efforts, their advice on some point concerning Catholic faith or morals cannot succeed in prevailing, those eminent Bishops will have all facility in informing thereof, according to occasion, the faithful committed to their care; and they will make it a motive for discoursing to their flock on those very matters on which the necessity of instructing them may make itself felt.

The Holy Father, not being able to underrate the high importance of the first religious education of children,—those new plants in whom we may hope for a better future for society,—although he is glad to express his approbation of the zeal of the illustrious Bishops of France, nevertheless thinks it his duty, by the charge of his Apostolic Ministry, especially to recommend you, my Lord, in cases where in your diocese mixed schools may be found established, not to cease to take all the measures necessary for securing to Catholic children—who, happily, are almost every where the great majority—the advantages of a separate school. For the Holy Father, bitterly deploring the progress made in France, as in other countries, by the *religious indifferentism* which has produced frightful evils in the corruption of the faith of the people, earnestly desires that, on this important point, none of the pastors should cease, as occasion offers, to raise their voice, and sedulously to instruct the faithful entrusted to their zeal on the necessity of one only faith and of one only religion,—truth being one; to call often to the recollection of the faithful, and to explain to them, the fundamental dogma, that out of the Catholic Church there is no salvation.

Such, my Lord, are the considerations and instructions which, by order of our most Holy Father, I had to communicate to your Lordship.

I have no manner of doubt but that you will receive with gratitude this communication of the paternal solicitude of the venerated Chief of the Church; and I have the confidence that your zeal for the salvation of souls, and for the preservation and amelioration of society, will draw from thence new force and new encouragement for the propagation of good principles and sound doctrines.—I have the honour to be, my Lord, with profound respect, your Lordship's most humble and most obedient servant,

✠ R. Archbishop of Nicæa,  
Nuncio Apostolic.

### PRAYERS IN BELGIUM FOR THE CONVERSION OF ENGLAND.

OUR readers will peruse with much interest the following extracts from a letter recently sent to Father Ignatius by a zealous English Catholic, who is employed in soliciting prayers for that great work which, *as soon as we all begin to pray for it*, will begin to be accomplished.

Liège, Feast of the Nativity of St. John  
the Baptist, 1850.

VERY REV. AND DEAR FATHER IGNATIUS,—I do not know how to begin my letter to you this time, so full am I of many good things to tell you. I really sometimes can scarcely forbear dancing for joy at the glorious spirit which is now spreading to unite one and all to promote the extension of Christ's kingdom on earth. I think I told your Reverence in my last letter that I had taken the resolution of visiting every Sunday some parish of this diocese, to excite the curés to engage their parishioners to pray for the conversion of England, and that this resolution is approved of by the Grand Vicar, who has given me a letter to that effect. My first visit was to Retinne, the birthplace of St. Julienne, the institutrix of the Fête Dieu; I related to your Reverence in my last letter a pleasing incident which took place on the day of my visit thither. On the 16th I visited the parish of Chênée, where the curé entered into my project most ardently, and addressed the people in behalf of my mission in the warmest possible manner. Before going into the church I had briefly and enthusiastically exposed to him my feelings on the matter. I represented to him the vast importance of the work; how, in obtaining the conversion of England, we had the key to the whole world. It is a fact that the sun never sets, but always is shining on some one or another of her Majesty's dominions. If joy is occasioned in heaven over the conversion of *one* sinner, what joy, then, will be experienced on the conversion of such an empire! How happy and tranquil would the Holy Father sit in the chair of St. Peter, if once again protected therein by Catholic England! I had not come from England to ask of them money, badly as the Catholics there want it. I was come to him to beg his influence and patronage to aid in this great undertaking, himself by his prayers and masses, and to excite his parishioners to do the same. I told him, that as I was the only Catholic in my family, he could imagine how sad it was to my heart to hear now and then of some relation, some bosom friend, dying in their heresy. When the curé related this part to his parishioners, an audible sensation ran throughout the congregation. He afterwards himself distributed the little pictures, with the prayer indulgenced by the Bishop, again familiarly entreating them not to forget *every day* to say at least *one* "Hail Mary" for the conversion of England. The day following he sent for 150 images more (for which, as well as the others that were distributed, he paid), for 150 children who were to be confirmed the Saturday following. His Reverence promised me to engage these young Christians, especially on the day of their confirmation, to pray for the conversion of England. The curé introduced me to a community of *les Filles de la Croix*, which he has in his parish, the superior of which promised me that she would make a point of saying with her community a *dizaine* on the chaplet every day. I found there at the convent a congregation of young ladies of the parish under the invocation of the Blessed Virgin Mary, who likewise promised to take up this devotion, and pray *daily* for the conversion of England. I assure your



Reverence that it would have done your heart good to have witnessed the ardour with which the curé and people of this parish took up the matter. May God reward them for it! My visit thither was so recent before the confirmation-day, that it formed the subject of much conversation with the Bishop and the clergy of the deanery, all admiring it, and all wanting a similar visit to their respective parishes; for it turns out that these visits not only procure the primary object of prayers for the conversion of England, but stir up also the people, and produce a good effect upon them. Of course I do not forget to relate the glorious "confusion worse confounded" that the Gorham case has brought down upon Protestantism in England, Dr. Wiseman's sermons thereon, your Reverence's long and continued exertions in the cause of religion, &c. &c.

Saturday last being the Feast of St. Alban, the Proto-Martyr of England, I occupied myself the day previous in calling on the several religious communities of this town. There was *but one* that did not respond most warmly to my appeal, the "Sisters of Notre Dame" and the "Daughters of the Cross" more particularly. The latter community has at least twelve hundred children under instruction. The Rev. Mother promised me that she would institute in each class the practice of saying one Pater and ten Aves every day for the conversion of England. And what more acceptable to Almighty God than the simple earnest prayer of children? On the same day I obtained the promise of the Grand Vicar, that he would say his Mass the following day for the same intention; a similar promise was given to me by the Dean of St. Nicholas. I forgot to say that the Daughters of the Cross have also under their charge about 500 old infirm persons, whom they will also engage in the same good cause.

On the eve of the Feast of St. Alban I had a visit from the Rev. Mr. Asperti of Hastings. Early on the following morning we went to a celebrated pilgrimage in this neighbourhood called Chevremont, when the Rev. Father said Mass for the conversion of England. The little chapel which is found there was built in 1688 by some English Jesuits, and it has written over the altar, "*S. Maria, ora pro Anglia.* 1688."

On the 23d I walked to Beaufays (about three leagues from this place), at the earnest desire of the curé of Chênée. About half the way thither the road is very mountainous; and the heat was so excessive that I was nearly faint on my arrival. I found the curé a respectable, pious, and learned man, formerly a professor of one of the colleges. He had previously received a letter from the zealous curé of Chênée, announcing my intended visit, and recommending the cause I had espoused; but, poor man! he had a rich Protestant English lady in his parish, who was very charitable to the poor, and he did not like to call the attention of his parishioners to the subject without first acquainting this lady of the object of my visit. I begged that he would introduce me to her. Here was a legitimate case for me. I was introduced; and Providence admirably arranged our thoughts, so that the conversation very soon fell on the subject of the disunion of the Anglican Church. The lady very much regretted this disunion. I told her that, seeing this disunion myself four years ago, and finding no unity of faith out of the Catholic Church, I thought it was the duty of one who, like herself, wished for unity in such an important matter, to become a member of that Church wherein unity alone is found, and that it appeared to me the bounden duty of every individual who wished for such an unity,—who desired the universal reign of Christ's kingdom upon earth,—to become children of that Church where unity in faith alone exists; seeing that a

strict faith in *all* the doctrines of Christ, as taught by his Church, is absolutely necessary to salvation. To this end, I told her, I had especially come to Beaufays, to solicit the faithful of this parish, through their curé, to unite with others to pray daily for the accomplishment of this unity, and I hoped she would join in this intention. Whether it was the ardour with which I spoke, or what else it might have been I know not, but my observations seemed to produce an effect upon her which I scarcely expected on my first visit. The lady observed that she had read the works of Dr. Wiseman, and spoke in warm eulogy of his Lordship's talents, and was always pleased to see any new production of his advertised. This gives me an opportunity of sending to her the sermons lately preached at St. George's by Dr. Wiseman. On leaving, I presented her with a little picture of your holy founder interceding for England, with the indulgenced prayer on the reverse side. This lady very courteously received it, and expressed herself, however, as unworthy to receive it or to join in the devotion; but, nevertheless, she promised to do so. May Almighty God shew his mercy to her, and draw her by his divine grace into the true fold! While I was sitting with this lady, the footman entered to receive some instructions for which he had been summoned before my arrival. The instructions were as follows: "Go, John, up to the Mill, for I hear that a sad accident has happened there. *Go at once*, and see if the accident is a grave one. Whatever has happened, take care that you leave nothing undone to relieve the sufferer." And the man departed in all haste. "God bless you, sister of charity!" I said within myself; "may we soon have the happiness of seeing you in a position that will give additional lustre to such holy actions." The good curé, who was with me, was so pleased with our interview, that he no longer hesitated to take up the cause of inviting his flock to pray for the English people's conversion.

In the afternoon, the curé was kind enough to walk with me to pay a visit to a neighbouring curé about a league off; and on presentation as an English convert, I was asked if I were the same person who had paid a visit to Chénée the week previous. On answering in the affirmative, the curé received me in the most enthusiastic manner, begging that I would come and pay him also a similar visit on an early Sunday. He said that at the reunion of the curés at the confirmation at Chénée last Saturday the mission I had undertaken was warmly applauded, and that I might be assured of being well received every where. The curé who had come with me hearing all this, by that time became quite warm also, and told me that, although he had deferred the appeal to his parishioners until his Protestant parishioner had been made acquainted with the object of my visit, *now* I might rest assured that his appeal should lose nothing in enthusiasm by his having deferred it until the following Sunday.

I go next Sunday by a pressing invitation to Pepinster, near Spa, where there have been lately many defections from Catholicism to Protestantism or Infidelity. The Sunday following, I go also by pressing invitation to Prayon. \* \* \*

Why cannot we have another judicious person in France, another in Holland, another in Germany, another in Spain, another in Portugal, &c. &c.? How can persons consecrate themselves better? It is quite a return to the practices of the early days of the Church. Is not man's soul to be saved now as then? The faith and the Church remain unaltered: why should we not go out in all the simplicity of the Apostles, or of St. Francis of Assisium and his *confrères*? If the world is not accustomed to such doings, what does that matter? Are we to forego



"loving our neighbour as ourselves" because it is not fashionable? God forbid! I am told by certain friends that all my acts are extravagant, *outré*; but to tell me where I am wrong in thus acting they completely fail; and as long as my actions are approved by such a holy man as Monsignor Nevers and by your Reverence, I have no disquiet, and go on with increasing ardour.

As I was going up the mountainous route to Beaufays last Sunday, the heat was excessive. We have just now here what the people call "*the great heat*." I could not help thinking on our poor co-labourers in China. This thought encouraged me; for I had less reason to relax than they, unless, indeed, their probability of martyrdom encourages them.

P.

### THE MIRACLE AT RIMINI.

No official account of this wonderful interposition of Divine power has yet been made public. The Bishop of Rimini has sent the following letter to an Italian journal which applied to him for official information:

Rimini, 24th June, 1850.

The public testimony of persons of every condition, not only of this village and diocese, but also of several cities of the Pontifical States, of Tuscany, of the Lombardo-Venetian kingdom, and other places, renders worthy of all belief the movement of the eyes of our holy picture of Mary, Mother of Mercy, a miracle which has not ceased for fifty days up to the present hour.

This extraordinary event is verified by a judicial inquiry pursued in my palace, and the documents and proofs of the fact will be published in due time. You must, for the moment, be contented with the universal testimony, and invite those who refuse to admit the miracle to come here and see it with their eyes, which has been done by many persons who have returned from thence completely convinced.

The following letter is from the *Cattolico* of Genoa:

Rimini, June 20th, 1850.

During the two days I have spent in this marvellous city, I have only been occupied with the prodigy which at this moment agitates all Italy. I have passed my time either in contemplating the blessed image, or in conversing with all classes of persons, with a view of collecting certain and circumstantial details. Yesterday I saw the Madonna, whose eyes are ordinarily turned towards heaven, bend them towards the pious multitude by whom she was surrounded. This took place during the celebration of a Mass, where five parishes communicated at once. They came processionally, notwithstanding the rain, a distance of eight or ten miles. We cannot precisely say that the look descended as far as the people; only it was very evident that the eyes did move downwards, and that, ceasing to direct themselves towards the vault of the church, they fixed themselves perpendicularly on the wall situated opposite the altar. I remarked, moreover, and many foreign priests observed also, that the physiognomy of the Madonna, habitually grave and mournful, had taken, during this Mass, an expression of joy, as if she had wished to signify that she accepted the homage of all this multitude.

During yesterday, the crowd having diminished, I was able to approach the altar so as to touch it, and then I was again a witness of the movement of the eyes. There is not the means, as many imagine,

of any mechanical contrivance, like a statue with springs; but, as far as I could see, the following was the way in which the thing passed. The pupils, which, in their ordinary state, are altogether open, raise themselves so high, that at some moments they seem to disappear, and the eye appears all white, except that the lower edge of the pupils remains slightly visible, after which they again resume their usual position. One might imagine that it is an effect of the lassitude of those who gaze fixedly; for it often happens, they say, that after a long and sustained attention, the object at which one gazes appears to the fatigued eye to move and change. But here what reassures us and forbids all doubt is, that at the very moment when my eyes saw the prodigy, all the persons who surrounded me saw it and witnessed it at the same moment—not before or after. I add, that there are persons who, after having seen the prodigy, have remained for half-an-hour contemplating the picture without observing any fresh movement, which proves that their first vision was not an effect of lassitude.

The picture is on a canvass, the length of which is about sixty centimetres, and the breadth forty. The expression of the physiognomy is sweet, although the painting cannot be one of great value; one need only contemplate it to be moved and softened.

In the evening I wished to examine the picture closely, and having obtained permission of the Reverend Fathers Missioners, I remained until the closing of the church. I was then able to go up to the altar, to observe at my ease, and to touch the picture, as well as the eyes, from which so many marvels are diffused. It is a simple canvass, painted by a certain G. Solari, of Rimini, who died in 1806. During nearly an hour which we spent in observing it, twelve other persons and myself, we no longer perceived any movement.

I visited his Lordship the Bishop, and I learned from him that several times, to render the fact certain, and not to leave any room for doubt, he had caused the position of the image to be changed, as well as the lights with which it was surrounded. Several times going without notice, and with experienced witnesses, to examine the picture, he always acquired a conviction that the prodigy was very real. He then proceeded to a legal and solemn visitation, assisted by two able painters, L. Pedrizzi and A. Agostini; Count Ruggero Baldini, a learned chemist; the Rev. Tomaso Cerveri, professor of natural philosophy; and Jerome Aquelli, doctor of medicine. In the presence of a multitude of persons, and under the very eyes of the Bishop, the triers directed themselves to the most minute investigations, at the close of which they declared that there was neither artifice nor secret contrivance, and that the fact could not be produced by the hands of man. These results are notorious. They have not yet been officially published, because the process is not entirely terminated, but it will be so immediately. This explains why the miracle has not been sufficiently clothed with the official character of authenticity. The Cardinal Archbishop of Bologna, the Apostolic Commissary, Mgr. Bedini, and with him five or six Bishops, have come to examine and witness the fact.

At Rimini, the persons most incredulous at first are now the most convinced. One of the most admirable effects of the prodigy is, that blasphemies and imprecations of every kind, which formerly were common, have entirely ceased, and that the people most abandoned to that disorder have made, as it were, a vow never to fall into it again.

In the evening of the 18th (as several priests and seculars have related to me), a few hours before my arrival, the Marquis Pepoli, of Bologna, not only saw the prodigy with his eyes, but also saw it in a



manner so evident and sensible that his emotion made him faint away. On coming to himself, he took his watch from his neck and suspended it on the picture, where I saw it yesterday.

Here are names and facts. Hell and its agents may parody, insult, and scoff. To their scoffs, to their anonymous injuries, to their incredulity, we oppose all Rimini, seven or eight Bishops, the names of individuals we have cited, defying them to meet us with any answer but scoffs and injuries.

It is true, that up to the present time the miraculous cures have not been so numerous as some reports have stated; that, with the exception of two or three, I do not know if there have been others verified in such a manner as to leave no doubt. The Bishop very prudently considers that he ought not as yet to publish those in regard to which depositions have been collected, because he desires to unite all the proofs by which one could infer with certainty that the diseases were incurable.

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#### THE SYNOD OF THE IRISH BISHOPS.

THE following is the official summons issued by his Grace the Primate:

Paulus, Dei et Apostolicæ sedis gratia Archiepiscopus Armacanus, Primas totius Hiberniæ, Delegatus sedis Apostolicæ, etc.

Illmis. et Revmis. Fratribus, Archiepiscopis et Episcopis Hiberniæ et aliis omnibus qui de jure Concilio Nationali interesse debent, salutem in Domino.

Cum consilium a cunctis Hiberniæ præsulibus proxime elapso anno initum de Synodo plenaria totius regni celebranda a Smo. D. n. Pio PP. IX. feliciter regnante fuerit approbatum; cumque nobis idem Supremus Ecclesiæ Pastor (ut ex ejus litteris brevibus die vi. Aprilis datis et huic decreto adnexis constat), potestatem concesseret, qua ad normam sacrorum canonum eandem Synodum convocaremus, eidemque præsessemus, etiam tamquam Delegatus Apostolicus; nos vi potestatis benigniter sic concessæ Synodum Nationalem totius Hiberniæ in civitate Thurlesia, in ædibus Seminarii, qui locus omnibus hujus regni Archiepiscopis commodus et opportunus visus est, ad xviii. Kalendas Septembres, in festo Bmæ. Virginis in cælum Assumptæ, quæ incæptis nostris sit propitia, incipiendam, et diebus subsequentibus proseguendam, et Deo optimo maximo adjuvante, ad ejus gloriam et laudem, et hujus fidelis populi salutem, absolvendam perficiendamque indicimus et convocamus.

Convenient itaque prout in brevibus Pontificiis jam citatis præscribitur, prædicto die et loco omnes Hiberniæ Archiepiscopi et Episcopi, et si qui alii inveniantur, qui ex jure hujusmodi conciliis interesse debeant et possint, ut collatis consiliis ea omnia statuuntur, quibus fides apud nos firmetur et custodiatur, et pericula arceantur quibus in hac regione exponitur, Dei cultus augeatur, sacramentorum decus promoveatur, ecclesiasticarum personarum munera et onera definiantur, denique omnia præstentur quibus mores emendari, controversiæ componi, vineæque florentes nostræ curæ commissæ latius dare omnium virtutum odorem possint. Singuli porro præsules in suis diocesisibus tempus et locum in quibus Synodus est habenda omnibus significant, ut si qui alii jus habeant ut intersint, notitiam convocationis opportunam habeant, et jus suum tempestive asserant, ut Synodo admittantur. Cæterum toto temporis intervallo quod inter præsentem Synodi convocationem et ejus

celebrationem intercedet, præsules omnes enixe rogamus et hortamur, ut preces privatas ipsi effundant et publicas præscripto Sacrorum Canonum per suas diœceses indicant, ut Pater cœlestis dives in misericordia visitare vineam suam in benedictionibus suis, et consilia actusque nostros aspirando prævenire, et adjuvando proseguere dignetur.

Datum, Droghedæ in Festo Corporis Christi, die 30 Maji, 1850.

Venerabilibus Fratribus Archiepiscopis et Episcopis totius Hiberniæ  
Pius PP. IX.

Venerabiles Fratres, salutem et Aplicam Benedictionem. Magno quidem cum paterni animi nostri solatio cognovimus vos in nostræ sollicitudinis partem vocatos consilium iniisse de plenario conventu Episcoporum totius nationis celebrando, ut gravioribus nonnullis Ecclesiasticis negotiis consulatur. Pro certo enim habemus maximas inde utilitates vestras ecclesias esse percepturas. Quod quidem consilium nos vehementer in Domino probantes Armacanum Antistitem totius Hiberniæ Primatem virum probitate, doctrina, ac prudentia spectatissimum, attentis etiam peculiaribus adjunctis Delegatum Apostolicum renunciavimus, qui eo quoque nomine Synodum convocet, eique præsit cum facultatibus omnibus necessariis et opportunis. Erit proinde vestrum, Venerabiles Fratres, Armacano Antistiti, hoc munere aucto obsequi; ac volumus imprimis ut facta ab eodem Synodi convocatione, omnes adesse teneamini, nisi legitimum obstet impedimentum ad tramitem SS. Canonum. Licet vero eidem Delegato apostolico peculiare instructiones tradendas curaverimus, vos tamen generatim monitos volumus, ut non modo responsis pro gravioribus nonnullis negotiis datis, quo par est studio inhærentes, sed illam potissimum curam geratis in Synodo ut disciplina decretis et rescriptis ab Apostolica Sede, vel Congregatione Propagandæ fide præposita, pro nonnullis præsertim gravioribus istius regionis negotiis, alias editis consentanea ac uniformis per omnes provincias et diœceses collatis consiliis constituatur. Acta vero, et decreta Synodi ad Sedem Apostolicam transmitti volumus, ut examine de more instituto iudicium de illis feratur, ac si opportunum visum fuerit, suprema nostra auctoritate confirmentur ac roorentur. Cæterum, Ven. Fratres, firma spe tenemur fore ut susceptam hujus celebrandæ Synodi curam sic ad extremum studiose geratis, ut eam in maximam Catholicæ religionis prosperitatem cessisse vobiscum lætari possimus.

Datum Romæ, sub annulo Piscatoris, die vi. Aprilis, MDCCCL. Pontificatus nostri anno quarto.

De speciali mandato Ssmi.

A. PICCHIONI, Substitutus.

Concordat cum originali.

Paul, by the grace of God and favour of the Apostolic See, Archbishop of Armagh, Primate of all Ireland, Delegate of the Apostolic See, &c. To our most illustrious and most Reverend Brethren, the Archbishops and Bishops of Ireland, and all others having a right to be present at the National Council, Health in the Lord.

Whereas the purpose entered into last year by all the Prelates of Ireland, of holding a Plenary Council of the entire kingdom, has been approved of by our Most Holy Lord, Pope Pius IX., now happily reigning; and whereas the same Supreme Pastor of the Church has conferred (as appears from his letter, given in form of brief, under date of April 6th, and appended to this decree) on us the power of convoking,



in conformity with the sacred canons, the said Synod, and presiding over the same, even in quality of Apostolic Delegate: we, by virtue of the power thus graciously conferred, hereby proclaim and convoke a National Council of all Ireland, to be commenced in the city of Thurles, and in the seminary thereof (which place has seemed fitting and convenient to all the Archbishops of this kingdom), on the xviii. of the kalends of September, the Feast of the Assumption of the Blessed Virgin (and may she be propitious to these our undertakings!), there to be continued on the days subsequent, and, through the aid of the most great and good God, be finished and concluded to his honour and glory, and the salvation of this faithful people.

Therefore, as it is ordained in the above-mentioned Pontifical briefs, let there assemble together, on the day and place aforesaid, all the Archbishops and Bishops of Ireland, and whoever else there may be who of right may and ought to be present at such councils, so that, by their collective advice, all such regulations may be made as may confirm and maintain the faith amongst us; drive away the dangers to which it is exposed in this country; increase the worship of God; promote the glory of the Sacraments; define the offices and duties of ecclesiastical persons; supply, in fine, whatever is required for the emendation of manners and the settlement of controversies; and enable the flourishing vineyards committed to our care to diffuse the more widely the odour of all virtues. Further, let each of the Prelates, in their dioceses, signify to all the time and the place in which the Synod is to be held, so that whatever other persons have the right to be present may have opportune knowledge of the convocation, and may, in good time, assert their right to be admitted to the Synod. Meanwhile, in the whole interval of time that will intervene between the present convocation of the Synod and its assembling together, we earnestly pray and exhort all Prelates themselves to pour forth private prayers, and, according to the prescript of the sacred canons, proclaim public prayers throughout their dioceses, that our Heavenly Father, rich in mercy, may deign to visit his vineyard with his blessing, and by his inspirations prevent, and by his aid further, all our counsels and actions.

Given at Drogheda, on the Feast of Corpus Christi, on the 30th day of May, 1850.

To our Venerable Brothers, the Archbishops and Bishops of all Ireland.  
Pius PP. IX.

Venerable Brothers, Health and Apostolic Benediction. It was indeed to the great consolation of our paternal heart that we understood that you, being called unto a part of our solicitude, had conceived the design of holding a full assembly of the Bishops of the whole nation, to consult concerning certain weighty ecclesiastical matters. For we are well assured that your churches will derive from them very great advantages. And this design of yours we very strongly approving in the Lord, whereas the Archbishop of Armagh, Primate of all Ireland, is a man most honoured for his probity, learning, and prudence, regard also being had to special circumstances (*attentis etiam peculiaribus adjunctis*), we have declared him Delegate Apostolic; and on that title he is also to convoke a Synod, and preside at the same with all the faculties necessary and opportune thereto. It will therefore be your part, Venerable Brothers, to be dutiful (*obsequi*) to the Archbishop of Armagh, invested with this office; and we will, in the first place, that when he shall have convoked the Synod, you all be bound to attend it, unless there be any legitimate impediment in the way conformably to the sacred canons.

But although we have taken care to deliver special instructions to the above-mentioned Delegate Apostolic, we will that you be generally admonished, not only to cleave with fitting zeal to answers that have been given on certain weighty matters, but also, above all, to use your diligence in the Synod, that, by your united deliberations, discipline may be settled conformably to decrees and rescripts on other occasions issued by the Apostolic See, or the Congregation charged with the Propagation of the Faith, especially on certain weighty matters pertaining to that country, and may be made uniform throughout all provinces and dioceses. But we will that the acts and decrees of the Synod be transmitted to the Apostolic See, that the customary examination being instituted, judgment may be given concerning them; and if it shall seem convenient, they be confirmed and strengthened by our supreme authority. Meanwhile, Venerable Brothers, we are impressed with a firm hope that the care with which you have undertaken to hold this Synod you will so zealously maintain unto the end, that we may be enabled with you to rejoice at its having led to the very great advantage of the Catholic religion.

Given at Rome, under the ring of the Fisherman, on the 6th day of April, MDCCCL. in the fourth year of our Pontificate.—By special order of his Holiness,

A. PICCHIONI, Substitute.

Conformable to the original.

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#### PROHIBITED BOOKS.—DECREE OF THE HOLY CONGREGATION OF THE INDEX.

Saturday, 23d March, 1850.

THE Holy Congregation, &c. condemns the following works:

Pictures of the Italians, by I. H. Willimann, M.C. *Decr. 23 Martii*, 1850.

Comfort for Italy; or, Preparations for Insurrection. *Decr. eod.*

Philosophical Letters of the Marchesa Marianne Florence Waddington. *Decr. eod.*

*Le Christianisme Expérimental*, by Athanase Coquerel, one of the Pastors of the Reformed Church of Paris. *Decr. eod.*

The Excommunication of the Italian People to the Pope and his Ministers, written by Carlo Arduini. *Decr. eod.*

On the Roman Constituent Assembly: a Discourse Preparatory to the Election, or a Programme of Wishes, by the Advocate Francesco Cavancini, President of the Court of *Première Instance* at Ferrara, addressed to the People's Club of Recanati, his native place. *Decr. S. Officii*, 21 Feb. 1850.

The Recovery of the Two Supremacies, a written Speech to the Roman Assembly. *Decr. S. Officii*, 21 Feb. 1850.

The Author of *Die Kirchlichen Zustände der Gegenwart*, i. e. "The Present State of the Church, by I. B. Hirscher" (prohibited by Decree of 25 Oct. 1849), has laudably submitted himself, and disapproved of the work.

The Author of *Das Kirchliche Synodal Institut*, i. e. "The Ecclesiastical Institution of the Synod, by D. F. Haiz" (prohibited by Decree of 25 Oct. 1849), has laudably submitted himself, and disapproved of the work.



The Author of "The Nature and Effects of the Temporal Dominion of the Popes, a Discourse by Domenico Morgana" (prohibited by Decree of 12 Jan. 1850), has laudably submitted himself, and disapproved of the work.

The Author of "The Concord of Reason with certain most important Catholic Verities, or the Propagation of Original Sin, and direct Proofs of the Immaculate Conception of the Most Holy Virgin, Illustrations on the Freedom of the Human Will, on the Real Presence of Christ in the Eucharist, &c., a Discourse of the Canon Pietro Cavalieri." Bologna, 1849. Prohibited by Decree of the Holy Office, Dec. 19, 1849. The author has laudably submitted himself, and disapproved of the work.

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FINANCES OF THE PAPAL STATES: TAX ON RELIGIOUS FOUNDATIONS.—Cardinal Patrizi, Vicar-General of Rome, has published a notification, dated the 2d, in which, after reciting that his Holiness had, on the 10th of May, 1849, consented to the mortgage of certain ecclesiastical property, to the amount of 1,700,000 scudi (8,500,000f.), in order to meet the extraordinary financial difficulties of the moment; but that the payment of so large a sum by the clergy in the space of six months having been found impracticable, his Holiness had afterwards accepted the offer of the clergy to pay the sum of 4,000,000 of scudi (20,000,000f.), by instalments in the course of fifteen years, on the condition of being freed from the obligation of extinguishing the Treasury Bonds. The Cardinal further states, that the untoward events that ensued not only rendered it impossible to put this plan into execution, but even subjected pious establishments to further extraordinary forced contributions, and that consequently the Holy Father has deemed it meet to reduce the contribution of the Clergy to 100,000 scudi (500,000f.) a-year, to be levied not only on the property of the regular clergy, but upon all religious and pious foundations, benefices, commanderships, nunneries, hospitals, monts de piété, orphan asylums, &c. All such corporations, none excepted, are in consequence summoned to send in within twenty days an exact detailed account of all their liabilities and assets, in order to enable the Government fairly to distribute the charge each establishment will have to bear.

IMPRISONMENT OF THE ARCHBISHOP OF TURIN.—The *Times* newspaper thus describes, in its own way, an event which has aroused the sympathies of every devout Catholic:—The Catholic world has found a fitting occasion for a great manifestation of its principles. It is very generally known that the Archbishop of Turin, Monsignor Fransoni, has been mulcted and imprisoned for his refusal to renounce the clerical privilege of immunity secured to the clergy of Piedmont by a convention stipulated between the courts of Rome and Turin; it having been arranged some years back by Gregory XVI. and Charles Albert that the clergy of Piedmont should not be cited before the civil tribunals. This regulation was lately abolished by the legislature of the country, without the consent and against the earnest remonstrances of the other contracting party,—the Holy See. The resistance of the Archbishop to a law so passed, and his consequent imprisonment, have aroused the religious sympathy of all religious Italy. A second Thomas à Becket, he strove for the rights and privileges of the Church against the encroachments attempted by the rulers of the State. It may be supposed that nowhere has more sympathy been felt, or more strongly

manifested, than at the head-quarters of Catholicism. While France attested her admiration of the Archbishop, and approbation of his conduct, by sending him the memorial which was destined for the heroic Archbishop who fell at the barricades of Paris, Naples is preparing an episcopal ring, Piedmont a pastoral staff, and Rome a chalice. If one may judge from the beginning of the Roman subscriptions, this gift will not be outdone in magnificence by any other donation.

**THE TRAPPISTS IN TOULOUSE.**—In the canton of Cadours, in the diocese of Toulouse, is a vast waste, which can only be reached by narrow by-ways and through woods. In it is situated an humble chapel, dedicated to Mary, built within a few years on the foundation of another ancient structure which the impiety of the revolution of 1793 had profaned and destroyed. This is, at certain festivals of the Blessed Virgin, a place of pilgrimage for the faithful of the neighbouring parts. Some priests of Toulouse have taken to heart to endow part of the country with a monastery of Trappists, and already their cares and efforts have been crowned with the happiest results. Previously assured of the excellent dispositions of the inhabitants of the vicinity, of a benevolent approbation and high protection, they have, for this purpose, applied to the reverend superior, the Abbé de N. D. de la Aiguebelle, in the department of the Drôme, who has accepted their proposition with favour, and consented to send a colony of his religious fraternity to Sainte Marie du Désert, as soon as the necessary arrangements for their reception can be made. This happy moment will not be long in arriving. Already a generous person of the parish of Garac, anxious to assist in so meritorious and useful a work, has just ceded to them, by an authentic document, a large extent of land which she possessed around the chapel. No more is now wanting for the important object than the construction of a modest dwelling, for which, during some days past, a subscription has been opened.

**THE SYRIAN ARCHBISHOP IN FRANCE.**—The Archbishop of Keri-atim, in Syria, Monseigneur Nakar, has been some few weeks in France: he came to solicit alms on behalf of his diocese. His Grace was formerly the schismatical Archbishop at Moussoul, in Lebanon, and was converted to the Catholic faith by a Lazarist missionary. His conversion to the true faith has subjected him to many persecutions on the part of his old co-religionists, but he has endured them all with exemplary patience. Yesterday his Grace arrived at Havre; and to-day (Sunday), at twelve o'clock, he is to celebrate Mass at Notre-Dame, with ornaments, and according to the Syrian rite. He is to visit the neighbouring towns—Saint-François, Ingonville, Gravelle, &c. Mgr. Nakar has made abundant collections in every place through which he has passed, and his visit to Havre will not be less profitable for the benefit of his Church.

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Father Newman begs to acknowledge the receipt of 15*l.* from an anonymous correspondent; 10*l.* of which he has put to the Fund for the erection of the Oratorian Church at Birmingham.



# The Rambler.

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## PART XXXIII.

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**To Correspondents.**

We cannot undertake to return rejected communications.

All communications must be *postpaid*. Communications respecting *Advertisements* must be addressed to the publishers, Messrs. BURNS and LAMBERT.